

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

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The Flora church has called a brother Stanley for half time.

Bro. J. E. Thigpen has been wrestling with grip for two weeks, but is now convalescing.

Bro. G. P. McGee of Gloster was a welcome caller at the office of THE BAPTIST Tuesday.

Pastor S. M. Ellis, who has been on the sick list for some time, is again up and at his post.

Dr. L. S. Foster is somewhat ailing, but we trust he will soon be able to give attention to his accustomed duties.

We take pleasure in announcing that Bro. F. R. Carliss is authorized to represent THE BAPTIST in taking new subscriptions and collecting for the paper.

Rev. D. G. Whittinghill has resigned the care of the Coliseum Place church in New Orleans, but at last account the resignation had not been accepted.

Elder Austin Crouch of Louisville, Ky., filled the pulpit at the Corinth Baptist church, March 4, preaching two able sermons to large congregations. He is a polished speaker and a young man of fine Christian depth and graces. The Baptist church there is now without a pastor.

TO THE DEAF—A rich lady cured of her deafness and noises in the head by Dr. Nicholson's Artificial Ear Drums, has sent \$1,000 to his institute, so that deaf people unable to procure the Ear Drum may have them free. Apply to Department A, The Institute, 780 Eighth avenue, New York.

The Devil's Parlor; or The Ball Room Unmasked by Rev. W. K. Red, Heckla, Miss., is a very strong presentation of the evils and dangers of the ball-room. It is now in its second edition. Price 25 cents, or 10 copies for \$1.00. It is much larger than the usual pamphlet on the dance.

The Jackson Baptist church has rounded up its collection for Foreign Missions. The amount is about \$160.00. Thus the church at our Capital has increased its offering to this object 25 per cent. over last year. Will not those churches which have not already done so, fall in line, that we may have the joy of going up to Hot Springs in May with the full amount asked for?

We acknowledge receipt of "Manual and Directory of the First Baptist church" of West Point, Miss. It consists of 46 pp., and is neatly gotten up.

The men who have served as pastors are as follows, and named in the order in which they served: W. W. Robertson, Nelson Samsing, Micajah Bennett, W. S. Webb, A. D. Brooks, W. H. Davis, J. B. Gambrell, H. J. Vanlandingham, J. W. Bozeman, J. T. Freeman, M. V. Noffsinger, J. L. Sproles, Oscar Haywood and E. B. Miller. This church was organized in 1855, and in 1860 moved into town. This is now one of the strongest churches.

A neat catalogue of Brown University has just reached our book table. This catalogue is quite a little book, containing 200 pp. In 1764, the friends of the new movement, led by Rev. Morgan Edwards, obtained from the General Assembly a Charter for this institution. It is now 136 years old. Its motto, "In Deo Speramus" has been its anchor through the vicissitudes of all these years, of revolution and revolutionary thought. This is a Baptist institution, and was in existence before some denominations that take some pleasure in magnifying Baptist ignorance were born. Baptists have ever stood for higher education. They must ever do so from the very nature of the case.

There were a number of excellent Christian men in the recent session of the Legislature and a fair share of them were Baptists. Prominent among these was Senator R. B. Campbell, of Greenville, who has the distinction of not missing a single roll call during the session of the Legislature. His conduct was marked throughout by a conscientious devotion to duty and the best interests of his constituency. We were delighted to have Bro. Campbell as a regular worshipper with us on the Lord's day. Doubtless there were others whose record was just as good but we happen to know about him. He is the son of our excellent Sister Mrs. J. A. P. Campbell, whom Bro. Sproles used to call the pastor of the church when he was absent collecting money for the building.

Prof. P. H. Eager of the chair of English in Mississippi College, is preparing a "Literary History of Mississippi." We know of very few men so well qualified as he to accomplish this arduous and much needed work. He is scholarly, painstaking and honest, and will impartially accord to every literary character his full dues. We have some histories of Mississippi, a history of Methodism, fragmentary histories of Missis-

issippi Baptist doings, but no literary history. Prof. Eager will need and will greatly appreciate any aid that any one can supply along this line of work. This is a movement in which all literary men and women in the State are concerned. So it is hoped that all will lend a helping hand so as to make the enterprise a success. We heartily endorse this undertaking of Prof. Eager, and hold ourselves ready to aid him in any way possible.

It was our privilege and pleasure to spend last Lord's day and Saturday with pastor J. R. Johnston and his noble people at Steens Creek. We had service Saturday—think of it, ye busy people, services in a thriving little town on Saturday, once a month. The congregation was very large on Sunday. The occasion was the ordination to the ministry of Bro. J. W. Steen. His examination, which was public, was very creditable to himself and to the ministry under whose preaching he had been trained and indoctrinated. Bro. Steen has churches in the vicinity of Columbia, whither he returns. We predict that Bro. Steen will do well in the ministry. He is a faithful, hard worker. The meeting-house at Steens Creek is a thing of beauty, comfort and convenience. Pastor Johnston deserves great credit for his push and wisdom in building this edifice. We spent the night in his comfortable home. We also had the pleasure of enjoying the magnificent hospitality of sister South and her excellent husband, who is not a professed Christian, but has the confidence of the community. The Gulf & Ship Island Ry. will soon be completed to this fine little village.

## Week of Self-Denial for Home Missions.

"During the week embraced in the dates March 18-24, the Baptist women of the South, in their Woman's Missionary Societies, will be meeting from day to day, and spending an hour or more in talking about the work of the Home Board, and praying for its various departments. Nor will their interest stop with talking and praying. Their gifts will accompany their prayers before God. The idea is that such gifts will come from real self-denial on the part of the givers, the going without something they value or desire, in order to help on the good work of the Lord in our own country."

Very many Woman's Missionary Societies in Mississippi will observe this week. If any need literature, let them write Mrs. W. R. Woods, Meridian, who will see that all necessary supplies are sent. This week of prayer has been utilized heretofore for great good. Let us make it worth more than ever before. This is an hour in which every one is needed. We know from past experience that our sisters will not fail us.



# Four Hundred Miles on Horseback Through the Tropic Zone.

THE MICHOACAN BAPTIST ASSOCIATION.

The Morelia church having appointed Celso Diaz and the writer, delegates to the Association, we left Morelia on December 21, traveling south. At the end of the second day we had crossed the frost line, and also *tierra templada*, which is a belt of country some thirty miles wide, lying between the Central Table Land and the low, hot country toward the coast. Sunday, 24th, was spent at San Juan, (Saint John) where there is a church of twenty members, pastored by Josue Bautista, (Joshua Baptist) who has never received one cent of salary, but to support himself and family, he labors with his own hands during the week, as did Paul, and preaches to the people on Sunday. He is a full-blood Aztec, with limited education, but sensible, industrious, pious and zealous for the salvation of souls. We found him with a large company of hens, busy making up his sugar cane, so as to pay his annual rents and other debts due at the end of the year. Although his personal presence at home was so important at this time, having been appointed a delegate, he showed his interest in the cause by entrusting his business to other men for a time, and taking his son, he went a three or four day journey—more than one hundred miles—to represent his church in the Association.

According to previous appointment, the Michoacan Baptist Association, in its third annual session, met at Guayameo, January 1, 1900. On the same day was dedicated the new chapel of Guayameo, which was built by the untiring efforts of Vicente Rios, the self-supporting Aztec pastor, and his congregation, with little help from outside, and not one cent from our board.

With us this was the day of small things. Our Association is composed of only three regularly organized churches, which have an aggregate membership of about one hundred. During the intermission between Rev. H. P. McCormick and myself this field has suffered for lack of attention, many of the brethren and stations not having been visited by a missionary for two years. The work is scattered, many of the believers and members having changed their residences, yet the incoming missionary is slowly going over the field, becoming acquainted and getting the work somewhat on hand. There are more than a dozen mission stations, some of which we trust, by the blessing of God, will develop into churches during this year. Several sent representatives to our recent meetings.

The business of the Association was soon dispatched, committees being appointed and the work laid out for another year. Two of the ordained native preachers of the Association are self-supporting pastors, and the third is to labor in the bounds of the Association this year, without salary, \$54.00 having been subscribed at the Association toward the \$60.00—\$5.00 per month—necessary to pay his traveling expenses. Bro. McCormick, who opened this field and founded this work, labored and built so wisely that we find nothing to be charged. On the contrary, we

are trying to carry out his original plans by making, if possible, all the churches of the Association self-supporting and self-propagating. At the mention of McCormick's name these Indians cannot restrain their tears, they loved him so much.

At the recent Association the congregations were large, and the attention and interest good from the beginning. Two or three meetings were held daily for five days. More than once, many in the congregation were in tears under the influence of God's Spirit and the preaching of His Word. The following are some of the texts used during the meetings: "What shall we do that we might work the works of God?" "The house of God, which is the church of the living God the Pillar and ground of the truth," (used at the dedication of the chapel), "Create in me a clean heart, O God, and renew a right spirit within me;" "Come, for all things are now ready;" "Knowing therefore the terror of the Lord we persuade men." As a result, the church was greatly revived and strengthened, eleven candidates were received for baptism and one baptized that had been previously received. Some of these had come from forty to sixty miles to attend the meetings. These and others were sent back to their homes with instructions and exhortations to live the Gospel they had professed to love, and also to teach it to their families, friends and associates.

In closing our labors on Thursday morning, January 4th, we sang, "How firm a Foundation," and kneeling down, eight brethren led consecutively in short, touching prayers. Then was sung, "God be with you till we meet again;" and as the brethren gave us the parting hand, they fell upon our necks and wept. A half dozen of them on horseback, escorted us out a few miles to speed us on our way.

Coming north, on the following day we reached the Balsas river, the largest in Mexico. Then turning our faces westward, we traveled all day along the left bank of the river and amused ourselves by looking at the crocodiles which had crawled out on the sand bars to sun themselves. The largest one we saw must have been nearly ten feet long. The freshly lettered stakes found at intervals along the river's bank, reminded us that we were just behind the corps of engineers who were surveying the line of one of the railroads soon to be completed from Mexico City to the Pacific coast. We had hoped to reach the ferry and cross the river that afternoon, but the weather was intensely hot, the road rocky and bad, and our horses tired. Night came on and we lost our pathway among the enormous boulders that had rolled from the mountain top down to the river bed. As the river has literally cut its way through the mountains to the Pacific, there is not a bit of level land on either side, the base of the mountains coming down to the water's edge. There are no wagons or wagon roads in this part of the country; it is too mountainous for them. The freights are carried on the backs of mules and donkeys. In the narrow mountain defiles it is difficult to pass the large caravans. In front you meet an Indian—sometimes a boy—riding an old, gentle mare with

her shakily bell. Then come the loaded mules, sometimes fifty in number, followed by one or two muleteers. Coming up from the Pacific they bring salt, sugar, tropical fruits, fish, sea shells, etc. On the return trip they take dry-goods, tools and whatever other articles may be in demand on the coast.

We stopped over Sunday with a friend, the manager of the Aztec Copper mine, which is one of the oldest in the country. He kindly showed us through the shafts, with details and interesting explanations about the veins, grade of the metal and process of extracting it. After an absence of three weeks we reached Morelia, thankful to the dear Lord for the rich blessings, temporal and spiritual, which had attended us through a journey of four-hundred miles.

J. G. CHASTAIN.

## Jackson Church.

The Convention Board in its last report called attention to the conditional character of the installment of \$1000.00 promised by the Home Board for 1900. The report unqualifiedly set forth the facts, and stated that, "If we do not meet this condition we may lose \$1080.00 promised by the Home Board in 1900."

Inquiry has already been made as to whether we will be able to make settlement. Again, and again have I called attention to this debt, only to find an utter indifference apparently on the part of our people to its claims. We have thirty days yet in which to answer the Home Board. Whether we lose this amount \$1080.00, will depend on the responses that come from the churches in the next few weeks. I know that you are busy this spring with your mission collections, but can we not also, if not in cash, at least in pledges to be paid later, do something to meet the present emergency.

A. V. ROWE.

## Denominational Loyalty.

I have read the proceedings of the Baptist Young People's Union of Mississippi, recently held at Canton, with fervent interest. I regretted at the time it met that I could not be there and have had my regrets increased not a little by realizing now what I have missed. I have been impressed especially with the propriety and sensibleness of the subjects and matter of discussions. They seemed to be practical and on the line of our denominational trend as to doctrine, polity and work. I don't care to show any partiality, yet I would like, for obvious and various reasons, to call attention to and even put a little emphasis upon their discussion of "Denominational Loyalty." I see my old friend and brother, Dr. Lomax, gave them the benefit of his experience and wisdom on the subject in "a characteristic speech," and of course we all know what that means, for who of all of us has not heard the torrents of eloquence as they burst forth from his earnest soul and ready tongue "in thoughts that breathe and words that burn." Yes, "Denominational Loyalty" is a theme calculated to inspire the slowest mind to move up in quicker time, for it not only suggests the

real heart and organic kinship of more than 5,000,000 of God's people on this hemisphere, but the greater truth that they are all bound up in the bundle of God's own placement and gift about with the "everlasting arms" and therefore should forever seek, not only for the things that make for peace, but especially for unity of purpose, consolidation of strength and edification of character and work. But I suppose the discussion alluded to above had especial reference to "Denominational Loyalty" in our own State, churches, associations and convention. With this view, I think, Dr. Lowrey's remarks on "Loyalty to Denominational Enterprises," were strictly in point and eminently proper. The "Enterprises" include not only, as he very properly put it and with emphasis our great institution of learning, Mississippi College, but our State Board of Missions, Board of Ministerial Education and THE BAPTIST, our State organ. Are not all of these the instrumentalities that have been inaugurated by our Convention either directly or indirectly for the proper and more efficient carrying forward of all of our denominational work? and is not our convention the creature of our church's to whom all authority for the world's evangelization belongs?

"Denominational Loyalty" then means the sturdy, even heroic standing by and for, and with, all of these denominational efficiencies not only in the fact that we help them as best we can but that we do not hinder them either on account of our personal interests as to policies or methods, or difference of opinions. Whose loyalty would be enhanced by starting another State Mission Board? Whose loyalty could be embellished by inaugurating another College Board of Trustees? Whose loyalty would be magnified by seeking to set aside our present Board of Ministerial Education with another such body of management? and whose loyalty would not become equally decayed not to say infamous, who should seek to supplant our present State paper THE BAPTIST, with another for any purpose or for any reason? I know that the plea is often made that in a free country like ours a man or any man has the right to proceed in any matter in his own way just so he does not violate any statute of the state. But while that is technically true it is nevertheless sophistical and even corrupt reasoning of the basest sort in Christian ethics.

There is either one or two things, or both back of all such attempts—a selfish and sordid purpose to make money, or a widely differentiating, even an invincible revolutionary conflict of ideas concerning doctrine, policies and methods; and certainly neither of these can harmonize with a profession of "Denominational Loyalty." Very true men often differ as to doctrines, policies and methods, and have a perfect right in proper and legitimate ways to do so, and to seek after changes and even "reforms" without imperiling their "Denominational Loyalty," but when they seek to set up counter or conflicting organic efficiencies and set themselves to do the same work and thus supplant the conservative instrumentalities, they become adverse, "disloyal," even reprobate.

By all means let our Baptist young people

and in fact all our people be encouraged to maintain the highest and truest "Denominational Loyalty" not only in holding to denominational standards of doctrines, and polity, and working inside of our own denominational organic limitations but with fidelity and determined purpose stand by our "Denominational Enterprises" and efficiencies against all comers of whatever sort or pretensions. Make them better if you can, but by all means stay with them until the denomination sees fit to change them.

Let it be understood, however, that an individual enterprise is not a denominational one, and, therefore, competition therewith is not "Denominational Disloyalty."

J. A. H.

## What?

It seems to me that your correspondent, J. A. H., is a little bit too hard on Bro. Whitsitt. He, J. A. H., ought to remember that it may be so that Dr. Whitsitt calls Baptist's Protestants, because they in common with all other sects, are opposed to Catholic ideas and practices. And it may also be a fact that Dr. Whitsitt has traced, in history, the origin of the Catholic church, further back than he has the Baptist. In fact, I believe he has already said, that the history of the Baptists does not date further back than 1641, about two years before the Presbyterians quit immersing and began to sprinkle.

And then, again, your worthy correspondent should remember that since Dr. Whitsitt has failed to trace the history of the Baptists further back than the year 1641 he is forced very naturally, to class them as being among those who are commonly denominated Protestants. In fact, it is very necessary for him to do this in order to strengthen the faith of the brethren in his previously expressed opinion in regard to Baptist history.

However it all may be, I am reminded of the following anecdote: There was a certain old Englishman who lived in the same town where I once lived, that took great delight in telling what he knew about England, and the many wonderful things that he had seen in his young days, in that, the greatest country in the world, as he thought. While he was entertaining quite a number of gentlemen at the hotel one night, he told them, as well as many other extraordinary things, that it "was not at all uncommon in England, to see strawberries large enough to fill a common glass goblet." Now, it was a fact that the people in that community had never made the strawberry business a specialty, and therefore, no one present was willing to question the correctness of the assertion. The old Englishman continued for quite a while telling many other wonderful things that he had seen. After awhile he got off on the subject of milk cows in England. Among other things he said upon that subject was, that it "was not at all unusual for cows in the Old Country, to give fifteen or twenty gallons of milk a day, where they were well attended to." Now, it so happened that some of the boys present thought they knew something about cows, at least, whereupon, one of them asked the old Englishman if he had not made a mistake. It was then that an elderly

gentleman, sitting in the opposite corner, straightened himself up, and with a very serious look upon his face, remarked, "Why, John, of course not, don't you know that if the cows did not give the quantity of milk he said, that the people could not get milk enough to eat with those big strawberries." Certainly, why not?"

J. R. SAMPLE.

## "AFTERWHILE."

The country parson oft is seen,  
With clothing scant and visage lean;  
But he is earnest, tough and bold  
To face the heat and winter's cold.  
He leaves his loved ones, oft in want,  
His horse is old and somewhat gaunt;  
For corn is scarce and hay is rare  
In preacher's barns most everywhere;  
He has no grip, but saddle-bags,  
Which flap the sides of jaded nags,  
With a rattling sound, as if inside  
There was naught to show a foolish pride.  
A much worn Bible and a pair of socks,  
Some sermons, old but orthodox,  
Are all we find in the parson's store,  
Nor does he seem to care for more.  
And as he rides he hums a tune,  
And joyful thinks of the feast at noon  
Which he will have with brother Jones,  
Off ham and egg and fresh back-bones.  
And as he eats he thinks of her,  
Who seldom from the home does stir;  
Kept busy with the broom and dash  
And stove, to cook a little hash,  
For John and Mary, Will and Sue,  
A merry, noisy, hungry crew;  
For these, the fruit of married life,  
Employ the busy, parson's wife.  
Yet she toils on without complaint,  
And prove herself a trusting saint.  
John is rude, and Will, he tries  
His mother's patience, when baby cries;  
But little Mary with a cheerful smile,  
Says "Papa is coming afterwhile."  
And the mother catches the word, afterwhile,  
From the lips of her smiling, happy child,  
And gladly repeats it o'er and o'er,  
As she dreams what afterwhile has in store  
For herself, her children and husband dear,  
And the word and the dream fill her heart  
With cheer.

"Afterwhile," says the parson as he goes on his way.

"When the harvest comes and I get my pay,  
I'll buy sweet wifey a dress and a shawl,  
And gaiters and stockings for the children all.  
And I'll get me a suit and a new Bible too,  
And a great big doll for Mary and Sue,  
And for little John and curly-headed Will  
I'll buy a new sled to coast down the hill,  
And I'll buy some flour, and coffee and meat,  
And hay and corn for my pony to eat.  
And then I'll divide with the poor old man,  
Who lives in the hut at the end of the lane.  
And I'll think of the orphan and the widow, too,  
And try more faithfully good to do."

Afterwhile comes the harvest, the members complain

Of short crops, because of so little rain.  
They have a conference, The committee report  
"That the 'parson's' pay is bound to be short,"  
"And more. He must take it in sorghum and 'taters."

So away go the suit, the shawl and the gaiters.  
Away go the coffee, the sled and the hay,  
And the poor old man will have to move away.  
So the child's afterwhile brought papa and cheer;

The wife's afterwhile brought a shiver and a tear.

The parson's afterwhile brought chagrin and debt.

And all of them dreaming of an afterwhile yet.  
But God hears the cry of every trusting child,  
And somewhere, somehow 'twill be right  
afterwhile.

GUESS-WHO.



## Some Choice Men of the Pew.

CAPT. JOHN POWELL.

It is interesting to bring to mind, now and then, how things have come around in our lives. There are occurrences kindred in nature, that seem of little moment at the time, that afterwards assume a symmetry in our minds, and sometimes, in their united relation call for verbal expression. We move among men and think of measures with a sort of isolation, as the curious young man followed our Savior, little recking that our experiences and thoughts shall count anything in the wealth of coming days.

In thinking of it, it has occurred to me just a little peculiar, that I have known, and known well, so many good men, who have not worn the cloth, but have graced the pew with a singular piety and consecrated zeal. I knew some of them with youthful pleasure when my days had been few, and as the years have gone by, to my happiness, the number of them has increased. There is no vanity in the statement for which I need beg pardon, for such associations have been kind providences, and not the result of persistent seeking. From a kind and patient people, I court the indulgence of my pen in putting in permanent shape some things I have observed of some choice men of the pew, sincerely trusting that a recital of their deeds may incite some susceptible people to nobler achievements and holy living.

My mind reverts with a sense of pride to the elbow touch I enjoyed with Capt. John Powell in the years of his greatest usefulness. Perhaps it would be wise to say just here that no one need expect to find fulsome flattery in these essays. I am not writing *in memoriam*, nor to tickle the ears of the living, but I am recounting deeds of good men for the profit of the thoughtful and the wise.

As sure as we are living, there is something in blood. People breed up and down as naturally as pigs and poultry. They are as sensitive to strains of breeding as the finest thorough-bred horses. Children receive the nature of their parents. Sometimes one or more will receive a cross strain of excellence or baseness from remote ancestors. But this does not effect the general statement. Capt. John Powell had ancestors of whom he was rightfully proud. His maternal grandfather, Rev. Zachary Leigh, was of that nobility known in this country as the Baptist ministry, and was a captain of a cavalry company under General George Washington during the Revolutionary War. His father, Thomas W. Powell, was clerk of Amelia county, Va., at the time of his death in 1830. He showed himself to be a sensible, successful, business man. Like his maternal grandfather, Capt. John Powell made a good soldier. In 1860, he enlisted in the fifteenth Mississippi infantry, but being sheriff of Yalobusha county, it became his duty to return home at the end of six months to collect the taxes. Early in 1862, he joined the Virginia army, and was in the battles of Cold Harbor, Hagertown, and Drewry's Bluff.

When the dark and melancholy days of the Civil War had ended, Capt. John Powell was at once recognized as a wise and safe

business man. He was treasurer for awhile of the old Mississippi Central Railway. He was employed as traveling agent for cotton commission houses in New Orleans, for five years, and in that city, in 1875, founded the firm of cotton factors known as Chaffie, Hamilton & Powell. It was supposed that he was worth \$200,000.00 at the time of his death, March 23, 1893, just seven years ago.

It was observable that Capt. John Powell was lame in one of his limbs. He did not try to conceal the fact of his lameness. It came from an honorable wound, received by leading his company at the battle of Drewry's Bluff, June 1864. He suffered intense pain for two years. His physicians gave him morphine to mitigate his suffering, until, as he once told me, he felt a direful habit beginning to tighten its cold coils about him. These were the dark days of his life. Such untoward circumstances bear down the weak. The men of small powers are bogged in the morasses of misfortune, but strong men bridge over them, and the few but show their better parts to the finest effort. Capt. John Powell gradually decreased the periodic doses of the drug, so unwisely recommended by his physicians, until they became nought, and a skillful operation relieved him of his suffering. A providence wearing an ugly mask, may knock at our door, and alight us for awhile, but if we confront it as Joshua did the angel, the mask falls off, and we see the benign face of a heavenly messenger.

Capt. John Powell was a man of pleasant, easy manners. He was reared a poor boy in the country, where the habits of the people were simple and where, in those days, the amenities of life were few. We are told that few men grow out of the impressions and habits of their youth. One's early associations leave a lasting imprint on his life. It is said that, if such associations are rough, you may educate the one who has been subjected to them, but you can never make him a man of culture, you cannot polish him. This may be true in the main. Some people are by nature boorish, and do not fade in the washing. But some men are born with the pronounced outlines of a gentleman, well formed; and though these outlines should be covered with the fallen debris of time, they remain distinct, as the exhumed pieces of art from the ruins of Pompeii. Capt. John Powell had the same easy, natural grace of manner with the man behind the plow, that he had in the company of the fashionable, who frequently gathered in his inviting home in Grenada.

Capt. John Powell had a remarkable poise of head and heart. His mind did not dwarf his emotions, nor did his emotions drive their steeds with iron shoes over his mind. He thought much, he felt deeply. I do not remember that I ever saw him unduly agitated. Yet he went shoulder to shoulder with his brethren, in the vanguard, in the stormy days when State Missions met determined opposition, and much of the wise management that was displayed in those days was the suggestion of his mature thought.

Dr. C. C. Brown, of Sumpter, S. C., in the last number of the Baptist Argus, says, "that for years his home has been a free ho-

tel for the passing traveler." In this assertion he unwittingly pays himself a great compliment. To entertain regularly and well, is one of the fine arts. Dr. Brown, in all these years, may have entertained many angels unaware. Capt. John Powell was pecuniarily able, as a generous host, to entertain his friends. His front door swung lightly on its hinges, when it did not stand open wide. He was seldom without company. I have been at his house, with a number of other guests, when neither he nor his good wife was at home, and their hospitality seemed to abound as the atmosphere that was breathed. Our Southern people have the reputation of being hospitable. The hope is cherished that this heritage of our fathers shall not be lost in the coalescing process of becoming homogeneous with the people, who are brought to us on the incoming tide of modern immigration.

The crowning trait of character possessed by Capt. John Powell was his well-rounded benevolence. He was large handed, right and left. He may be termed The Benevolent Man. He had no pet schemes, he rode no hobbies. He seemed equally interested in all the enterprises fostered by our people. They who had a church to build, might have well supposed that Captain John Powell had his heart in that kind of Christian work. He was an ardent friend of State Missions. I remember that, in the fall of 1883, he, Dr. J. B. Gambrell, and I, rode in his carriage, forty miles east of Grenada, to attend a meeting of the Zion Association, where he made a fine speech on State Missions. In the fall of the year previous, at a meeting of the Yalobusha Association at Spring Hill church, his effort to educate the people to give to Foreign Missions, was highly entertaining. He put down ten dollars, and a few covered it, then he gave five dollars and more responded, and then two dollars and a half, and closed his work by giving a dollar in a general collection, in which nearly every one in the Association participated who had not given of the larger amounts. He was a warm friend of Mississippi College. His last months were largely occupied in striving to promote the interests of that loved institution of learning.

To have large amounts of money at one's command is no sin. If it were, like the unpardonable sin, very few would commit it. The discoloring that one gets on his hands from handling money, is caused from the stain already on the hands. The sin of using money is in the heart of the one who misuses it. Gold is clean, innocent, yellow dust. But the mocking-bird may be made to sing in the well-ordered Christian home, or amid the noxious fumes of the drinking house. Money may be used to help the weary traveler up the hill of difficulty, or it may be appropriated to the gratification of the sordid nature. If God grants to one the gift to make money, he ought to use the talent, and let the gift have its reflex influence on the great Giver himself.

Z. T. LEAVELL.

## Forward to Nashville.

The first quarter of 1900 will soon close. There is, however, time enough to make preparation for the second quarter. All our Sunday schools should place their orders this month for a good and bountiful supply of periodicals, papers, cards etc., with which to begin the joyous spring time. Forward to Nashville these orders, and our brother J. M. Frost will see that they are promptly filled and mailed. Most of our schools use the periodicals of our Sundry School Board, and it would be a means of great encouragement to our general work if all of them would use them.

On the first Sunday in April we would have a general shaking-up and waking-up of our Sunday school interests all over the State. School's suspended during the winter should be reorganized, and where it is possible to gather twenty five people, young and old, there let a school be organized. Better to have a school in a neighborhood for six months than to have none at all. The distribution of "Kind Words," our Sunday school paper, for a few months would leave a blessing to many youthful hearts, awakening within them a desire for a better and purer life through faith in Christ Jesus.

Where are the hundreds of Christian young men and women who go forth every year from our schools of learning? Let them in every locality, whether in town, city, or country, show the value of trained intellects and cultivated hearts by throwing themselves into the department of religious service with holy zeal and enthusiasm. The organization and maintenance of Sunday schools all over the land will afford a fine field for the intellectual and spiritual gifts. With only a little well directed effort we could have among Mississippi Baptists by the first of May, 1900, one hundred more schools than we now have.

In ordering the literature for the schools don't forget that of our board at Nashville.

As Dr. Frost says, please let the periodicals into your school.

A. J. MILLER,

Vice-President of Sunday School Board for Mississippi.

## The Name Christian.

E. L. WESSON.

I just want to give you a few facts about that name, as applied to a certain denomination. Facts are more reliable and important than assumptions and assertions, and properly used correct the errors of the honest. I have two encyclopedias before me—"Schaff Herzog" and "The Columbian"—and both give in substance these facts: The name Christian, as a church, or denominational name, was first given to a number of people who seceded from the Methodists in N. C. in 1793. These were joined by a secession from the Baptists in Vt., in 1800, and by seceding Presbyterians in Ky. and Tenn. in 1801. This denomination still exists, about 200,000 in number. They have tried to unite with the "Disciples of Christ," who, they say, "have claimed the name Christian," but differences about the act of baptism have prevented such union. Such are the facts, and the conclusions follow.

First. If the name *Christian* is allowable as a church name it belongs to those to whom it was first given, as such.

Second. For others to spring up and "claim the name" thirty or more years afterwards, and use the definite article *the* before the name, is assumption, presumption, egotism, arrogance and bigotry combined and "double distilled."

Third. When two denominations so differ that they cannot unite, bearing the same name, exist in the same country, what becomes of the claim? We are right because we have the right name—"The Christian Church?" If the name makes right the two bodies should unite.

Fourth. It is a reflection on those to whom the name was given in 1793, to call those who began their separate history in 1827, "The Christian Church." It is worthy of special note, that those commonly so-called among us do not denominate themselves in the encyclopedias, but write their history under the title "Disciples of Christ, or Christians"—not "The Christian Church," which we so often hear, and which we are asked to call them.

I have no prejudice against The Disciples—much of their doctrine I dislike—but the bigotry and arrogance couched in the statement "I belong to The Christian Church," when others were called by that name, or "Christians," before they were, and others still claim to follow Christ, is the opposite of any idea of true christianity. "The Church of the Disciples is as good as a name given by man—it is not in the Scriptures—for it indicates study, and those who study may come to 'a knowledge of the truth' after a while.

## The Baptist.

W. H. PATTON.

THE BAPTIST is getting better each week and I think the last issue, March 8th, came nearer having all good pieces in it than any yet. When B. Ehren Bowen and Rainwater had their controversy I had in my mind to write to you. While I thought Brother Rainwater handled his side well I thought Brother Bowen had the best of the argument. Brother Bowen had the best side of the question and I was with him in belief.

This people is proud of Brother Bowen. He was licensed, ordained, and called to preach to this (Shubuta) church. He quit keeping books at a salary of \$900 a year to go into the ministry. He was a fine accountant, is a good preacher, and an excellent writer, a more consecrated Christian man is hard to find. I enjoy the articles by the editor, Dr. Venable, Hackett, Christian, et al. I want you to read especially the article "Extra Effort to Spread the Gospel" by C. G. Elliott on pages 6 and 7 of issue March 8th. It shows thought and a deep interest in the heathen.

If you have time read "Blue Mountain Chow-Chow" and the "Deacon's Tenth." If your neighbor does not take THE BAPTIST loan it to him and the by in use him to take it. Pastors make it a point to get your membership to subscribe and pay for THE BAPTIST. Shubuta, Miss.

## "The Church and the Kingdom."

Under the above caption Dr. J. B. Thomas has just concluded a series of ten articles in the *Western Recorder* running through a space of thirty columns, which is the most precise, learned and forcible presentation of this subject that it has ever been my privilege to read.

The articles ought by all means to be preserved in tract or book form, and I suppose they will be, and if published they ought to be read by the thousands by our people. They are certainly an "eye-opener" on the "universal invisible church" theory.

It would be difficult to give a synopsis of the teachings of the article, for the ideas are so packed together that it would be almost impossible to take them apart without perverting them. Dr. Thomas shows from etymology and history that "kingdom" is used in the singular, and is expressive of the dominion that is "from sea to sea, and from the rivers unto the ends of the earth," while "church" etymologically and historically means a "local, visible assembly." He shows that the interpretation that makes "church" and "kingdom" synonymous, in any instance, will not bear the test of sound biblical exegesis. He says, "The two ideas—that of a local organism on the one side, and that of a scattered and unaffiliated world community on the other, are too incongruous to dwell harmoniously together under a common designation. To admit the idea of a church universal at all, is to make that 'the church' and relatively to derogate from the importance of, and honor due to, the local churches." The "universal invisible" church theory is a kind of cuckoo, laying her eggs in the "local" bird's nest to be hatched and led for her, or a kind of ecclesiastical "free loveism" in which man's universal love for all women takes away his particular love for a special one.

Dr. T. thinks that there is great danger to the cause of Christianity by this unauthorized use of the term "church." He closes with a graphic picture of the "World's Parliament of Religions" at Chicago, in which Cardinal Gibbons is the central figure, surrounded by the followers of Brahma and Buddha and Mohammed, with the eloquent Monk Vivekananda of Bombay. Here the Lord's prayer is repeated by a Shinto priest. Dr. Thomas says, "Thus Christianity took its place as one of the many allied phases of the 'absolute religion' in the 'universal church' of humanity." How dangerous for our young ministers to study theology under a false theory of interpretation?

J. B. SEARCY.

## Flora.

Brother Stanley came to us last Friday a perfect stranger but well recommended, mingled with the people Friday and Saturday and preached to a nice large audience both morning and night on Sunday, and every body is highly pleased with him. Our church unanimously called him for our pastor for next, or rather, this year; he is to occupy the parsonage here as soon as complete.

Fraternally,

G. H. GOODLOR.



## Our Pulpit.

### The Argument for Infant Baptism From the Old Testament Examined.

BY JOHN T. CHRISTIAN, D. D.

Growing out of the supposed identity of the Jewish commonwealth and the Christian church is the further induction that baptism comes in the room of circumcision.

#### CIRCUMCISION.

The position of the Pedobaptists is stated by Dr. Summers. He says: "That baptism is the ordinance of initiation into the church, and the sign and seal of the covenant now, as circumcision was formerly, is evident." (On Baptism, pp. 25-26). Pedobaptists declare that baptism is a seal, and they base it upon the fact that circumcision was a seal. The passage in Rom. 4:11 is quoted. It reads: "And he received the sign of circumcision, a seal of the righteousness of faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed into them also." Circumcision, however, was never the seal of the righteousness of the faith to any man except Abraham. All his male descendants were to be circumcised at eight days of age. So then circumcision was not a seal to any person except Abraham.

The failure of the argument that baptism comes in the room of circumcision is manifest from several considerations:

1. The apostles baptized many persons who had been circumcised. One needs but read the New Testament to find multitudes of persons whom the apostles baptized, who had already been circumcised. It is a well-known fact that Timothy, whose mother was a Jewess and whose father was a Greek, was circumcised by Paul, after he was baptized. Why did Paul circumcise Timothy if baptism came in the room of circumcision? The fact is that Paul knew nothing of such a substitution.

Thomas Scott, Episcopalian, says: "Baptism, as used by John, was not intended to supersede circumcision; for it does not appear that he baptized any but circumcised persons; except as he baptized the women among the Jews, which is nowhere mentioned, though it is highly probable." (Commentary, Vol. 5, p. 19).

2. Circumcision was confined to one sex. If only the males were circumcised, can we, therefore, if baptism comes in the room of circumcision argue that male and female ought to be baptized? Such reasoning is absurd.

3. Circumcision took place on the eighth day after the birth of the child, and, therefore, if baptism comes in the room of circumcision the child must be baptized when it is eight days old. This position all pedobaptists reject.

Prof. Plumptre says: "Some pressed the analogy of circumcision and argued the eighth day, but this was rejected by Cyprian and by a council of Carthage under his guid-

ance." (Smith and Cheetham's Dict. Christ. Antiquities, Vol. 1, p. 351).

4. The so-called council of Jerusalem knew nothing of baptism coming in the room of circumcision. The account of the council is most entertaining:

"But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

"And the apostles and elders came together for to consider of this matter.

"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

"And put no difference between us and them purifying their hearts by faith.

"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

"But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

"Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

"And to this agree the words of the prophets; as it is written,

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.

"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

"Known unto God are all his works from the beginning of the world.

"Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

"But that we write unto them, that they abstain from pollutions of idols, and from fornications, and from things strangled, and from blood." (Acts 15:20).

"If baptism came in the room of circumcision" it was criminally negligent for the apostles to say nothing about it. They had every opportunity but they were as silent as the grave.

Brethren, let us not forget that Mississippi is expected to raise for Foreign Missions \$8,000 by May 1st. On Feb. 15th we had given \$3,477.89, less than half the amount expected. Possibly by this date we have passed the half-way mark. Let every one do his whole duty, and we shall yet make the landing.

## THE BAPTIST.

March 15.

### "Whence His Authority."

Under the above caption our good brother, W. H. Patton, of Shubuta, Miss., says some very readable things, based on a quotation taken from the daily News, in regard to the baptism (?) of a gentleman 18 months old, taking sponsors north and south. I think it a good plan to call attention to these prostitutions of a God-given command. It is strange, indeed, that any people who cling to the infallibility of the church and Pope of Rome, should practice her teachings, if the church of Rome is that "mother of harlots." Then pray, as Protestants teach, who are the daughters of that harlot? If we were trying to identify a person's kinship by natural favor, we would, of course, take the child whose gaits, voice and general demeanor suited. Now, notwithstanding Protestants reject Rome with all her outfit, they can flourish no baptism superior to hers.

Listen: "Baptism is a sacrament instituted by Christ to wash away original sin, and all those we have committed; to communicate to mankind the spiritual regeneration and grace of Jesus Christ, and unite them to the living head. If any man shall say that baptism is not essential to salvation let him be accursed."—Council of Trent.

Now compare this with the formula quoted by Bro. P. and see the sameness presented, or take a sample from another quotation found in the Episcopal service.

Ques. "Who gave you this name?"  
Ans. "My sponsor in baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

Another quotation from a leading faith: "We who by nature were the children of wrath are made the children of God." The general trend of the above teaching is that baptism gives spiritual life in Christ, which is perhaps the most fatal error taught in the world. There can be no great question than the question of regeneration by God's grace. To fail here, all will be a failure. It is the A B C of our Christianity.

Brother Patton says that "I was christened (not baptized) into the Presbyterian church when an infant against my protest, so my mother told me. So it was not a personal act on his part, and as no one could obey for him it was no baptism at all, for a person can not serve God by proxy. No one can appreciate Bro. Patton's position except those who have had similar experiences. I was raised by good Methodist parents, and in early life thought that to be a Baptist, was to be a close-fisted, bigoted, narrow-hearted folk generally. (My parents did not teach me that). From what I heard from a great many earnest advocates of Methodism and especially the preachers, who would occasionally preach from one to four days on baptism, comparing Baptists to hogs, and their baptism to wallowing in the mire, and going among the snakes and turtles, and practicing all manner of indecencies, etc. But there was one thing my young and untired mind could not master; that was, why did these same people in order to get a person to join their community, go into all those hoggy, froggy, snakey indecencies and immerse for baptism? When I was 13 years of age I joined under excitement

1900,

and was taken on six months' probation, but got through in a few weeks. I say it with shame, though I believe others more to blame than myself, for I did what I was told to do in my ignorance. Finally, in the providence of God, I was placed in Sunday-school with some good Baptist people and heard a devoted Baptist preacher and God saw fit to open my eyes to his truth, I then became a "Baptist puppy," as J. T. Christine would put it, then I was led to read God's word for myself and saw that Christ would have me follow him and not my kinfolks or friends; and more, my New Testament was like a certain surveyor's compass which could not be induced to point any way at 12 o'clock but to the dining-room. So my Bible pointed directly to the Jordan, and to the Jordan I went and I have never for one moment doubted doing God's bidding in that act. Men may call it a non-essential, but I find that God never commanded man, woman, boy or girl to do anything in the name of the Father, Son and Holy Ghost, save to baptize a believer in water, etc. My mother was baptized at 58 years of age. My father, in his last day (he died at 83), told me he wanted to be a Baptist, in fact he was at one time ready to join, but was cheated out of membership through the misrepresentations of a reckless preacher, and I verily believe that God will hold that man accountable for so doing (my father could not read). Oh, that all men would read and follow God's holy teaching, that they would no longer look at duty through the hearts of other people, but come to the fountain of truth and drink and know.

W. P. CHAPMAN.

### A Good Opportunity.

If any of our church or churches want a good preacher, they can find him in our brother L. M. Stone. We met him on the street the other day after an absence of some weeks from the city, and we thought we never saw him looking stronger or better. We learned incidentally that he had just returned from Hot Springs, Ark., where he found great improvement and came home feeling like a new man, as he looked to us. He is one of our men who is just now at his best as a preacher and would gladly turn away from the casual work that has held him for a while and go fully and with all of his might into the work of the pastorate. We repeat it is a splendid opportunity for a good church or churches and pastor to get together. His address is Meridian, Miss.

Yours with good will,

J. A. HACKETT.

### ONCE MORE.

We have just returned from Pachuta, the home of our brother W. R. Butler for whom we have been pleading with our brethren for a little help to get him a horse and buggy, that he may enter more fully into the pastoral work. "Hope deferred maketh the heart sick," and brethren if you knew how anxious this dear, good man is to go as the Master said, and preach the gospel to perishing sinners, you would, nay you could not withhold the dollar or two from a goodly number of you to secure his outfit. There is not enough by half or more for this good work,

## THE BAPTIST.

brethren, and yet how easy it would be for just a few of you to help me out of the woods.

May the Lord help you to do this good service and greatly bless you in it, for you know the "Lord loveth a cheerful giver."

Your brother in the beloved,

J. A. HACKETT.

### Letter From Texas.

Of late, shadows of sorrow have fallen over the homes and hearts of some of our Mississippi Texans. On Sunday morning, February 18th, Samuel Sellers, eldest son of Dr. Walter C. and Dossie Lattimore, heard the Savior calling him and went away to be forever with the Lord. He was a bright and promising child, but the Lord loved and called him early, in the eight year of his journey here. Everything that love could suggest was done by the sympathetic members at Denton to comfort the hearts of the grief-stricken parents. Pastor King, from McKinney, conducted the funeral service, and President Wilson, of Baylor College, brought messages of love and sympathy from the college and the church at Belton. Sellers had been sick only a few days, of pneumonia.

Recently Bro. Sid Williams was summoned from a meeting in New Orleans, to his home in San Antonio, to his little son Sidney, who was severely burned, on his arm, hands and face. Under the care of the best physicians he is recovering, and there is hope that he will not be badly scarred. Brother Williams is still at his side, but hopes he will be able to resume his evangelistic work soon. He is expected at Whitewright, Texas, this week. Then at Wenter, then at McKinney, and then at Plano, and so on, as he puts it, "for a long and hard pull in Texas".

After suffering some days, of pneumonia, February 13, Deacon Milton F. King, of Lane, Texas, happily passed to his reward. Just before his departure he said, "This is the happiest day of my life." He was a good and useful man, and his church and community mourn with his family in their loss, but they weep not as those who have no hope. He was the son of Joseph Monroe and Margaret Williams King, and was a native of Raymond, Miss., and in the 48th year of his age.

The Appellate court of Dallas has reversed the case of S. A. Hayden vs. J. R. Cranfill, et al, and remanded it. It is hoped that this will be the last of Dr. Hayden's suits against his brethren; but they are not disturbed as to the final issues if he presses them in the courts. They are very unfortunate and unpleasant; but the Lord continues to bless our mission and educational enterprises and general work.

Prof. J. W. Crowder, a prominent teacher in the public schools, is to be ordained to the full work of the gospel ministry, to-morrow, March 3rd, at Weston. G. O. B. Airhart, the pastor, there; G. O. Key and E. E. King are to be the Presbytery. Prof. Crowder is prepared for doing very efficient work in the service of the Master.

The committee on the Century Movement for missions and education, in Collins County Association, have arranged to open their campaign for this good work with a county rally at Plano, March 22-25. An excellent program is provided for the occasion.

E. E. KING.

### "The Helping Hand" Once More.

I do not wish controversy. And I would not write again only that, it seems, I am misunderstood.

I did not write that one should not provide for his own; or that a preacher should, by indifference to the good of his loved ones, or through laziness, "saddle" them, at his death, on the churches.

My point was simply this: That, if a preacher failed, in life, to make such provision as would secure him in the infirmities of old age, or his family, after his death, against want, it is the duty of Christian people to care for them; and to do this through Christ's churches, would be more satisfactory and efficient, and would more surely honor the Master than the organization proposed.

The proposition for the B. P. M. A. A. was made, as far as the author's interest in it goes, upon the supposition that it was possible for him to die and leave his loved ones without means of support.

I stated, in my reply, that this was a question that had troubled me.

The point then was to provide against this possible contingency. My good brother proposed the B. P. M. A. A. and I proposed sustentation—the co-operative benevolence of Christ's churches bestowed upon these God-given beneficiaries of our munificence. With these facts before us, it is hard to conceive how I am chargeable with the monstrous position that preachers should not try to make provision for their families, but that this responsibility rests with the churches.

No, I am not yet ready "to take the pledge."

Humbly,

P. A. HAMAN.

Learned, Miss.

### A Commendation.

TO THE BAPTIST:

I write to say that Bro. A. J. Rogers, formerly pastor of our church here, would be willing to spend part of his time in protracted meeting work during the coming spring and summer. He has held successful meetings in this and other sections of the State. He understands the principles of vocal music, sings well, and can make himself useful by singing, as well as by preaching the gospel. He would be willing to assist in meetings in country churches, small towns and villages, or wherever his services may be needed.

Pastors or others wishing his help in meetings, address him at Meridian, Miss.

J. M. PHILLIPS.

To read the Psalms is to know how many of them were written by a weary man whose cares and responsibilities bowed him down, but he could always sing:—

"God is my refuge and strength,  
A very present help in trouble."

In the time of trouble he shall hide me in his pavilion;

In the secret of his tabernacle shall he hide me.  
He shall cover thee with his feathers.

Under his wings shalt thou trust;  
His truth shall be thy shield and buckler."



# THE BAPTIST.

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mail matter of the second class.

Obituary notices, whether direct or in the form  
of resolutions, of 100 words, and marriage notices  
of twenty-five words, inserted free; all over these  
amounts will cost one cent per word, which must  
accompany the notice.

A limited number of reliable advertisements will  
be inserted.

All communications on business, and remittances  
should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on  
one side of the paper only.

No communication will be printed unless it is  
accompanied by the name of the author.

It is requested that all remittances be made by  
money order or registered letter. Do not send check  
on local bank.

In requesting change of post office, do not fail  
to name office from which and to which the  
change is to be made.

## Ordination.

By request of Little River church, of Ma-  
rion County, Brother J. W. Steen, a licentiate  
of Steens Creek church was ordained to the  
work of the gospel ministry.

The church invited Revs. T. J. Bailey, C.  
E. Welch and E. B. Steen to assist in the or-  
dination. The examination was conducted  
by the pastor, which, at the request of the  
church was done publicly and proved highly  
satisfactory to all concerned.

Brother Bailey then preached a fine gospel  
sermon, after which prayer was offered by  
Brother E. B. Steen and the laying on of  
hands by the Presbytery. Brother Welch then  
delivered the charge in a solemn and impres-  
sive manner.

The congregation then stood and sung "O  
Happy Day That Gave Me My Choice," and  
while singing, the church gave the hand of  
fellowship. The young preacher then dis-  
missed the great audience, many of whom  
were in tears. Altogether it was a great ser-  
vice for the people of Steens Creek. The  
pastor and church join in commending our  
son in the gospel to the good people of Ma-  
rion County, to whom he now goes to be pas-  
tor, and to all regular Baptists every where  
as worthy of their confidence and esteem.

J. R. JOHNSTON.

## Will the Brethren Hear?

The time has passed when we may discuss  
who is responsible for the debt now on our  
Convention Board, assumed on behalf of the  
Baptist church in Jackson. It is true, how-  
ever that the debt of \$5,000 is the debt of our  
Board, placed there by the act of the Missis-  
sippi Baptist State Convention. Our board is  
now obliged to prepare for the payment of this  
debt as much as it is to pay the salaries of the  
regular missionaries on the field at work.

## THE BAPTIST.

This debt is standing in the way of the for-  
ward movement of our general work. We  
can't go around the impediment, we can't go  
over it, we must remove it; the debt is a load  
upon some of us, it is paralyzing the efforts of  
many, it is crushing some others. Will the  
brethren hear? Let us lift that load out of  
the way, we can do it if we try. A special  
effort and collection would not hurt any of  
our churches. Brethren, if you wish to make  
one man in the State happy—a man whom  
we all love, let us make common cause with  
him, and say brother Rowe, here is help for  
the Jackson church. Let us do this because  
it is the Lord's cause.

R. A. COHRON.

## College Tidings.

Small pox and measles have but small effect.  
The College still moves on. Examinations  
are just over and most of the boys did well.  
The third and last term of the session will  
begin tomorrow. The session closes May 31.

The quit claim title promised by the people  
of Clinton at our last State Convention has  
been affected by the board of Mayor and Al-  
dermen, and the charter has been adjusted  
by a bill prepared by Judge Conn and passed  
by both houses of the Legislature, as was  
promised at the last Convention.

This gives the denomination the uncondi-  
tional ownership of the College. Now that  
Clinton has done the noble and generous  
thing, I hope that all divisions are at an end  
and that the Baptists of the entire State will  
unite in building up the College.

W. T. LOWREY.

March 12, 1900.

## Contesting Italy With the Catholics.

Four times during the Christian era have  
earnest efforts been made to win the Italians  
for the Gospel cause, namely: At the estab-  
lishment of the first congregation in Rome  
during the Apostolic period; at the time of  
the "Poveri Lombardi," or Poor Lombards;  
then during the Reformation periods, and  
finally in our own times.

At present two native churches are engaged  
in the work of evangelizing Italy, namely:  
the historic Waldensian communion, and  
the Chiesa Evangelica Italiana, the Evangelical  
Church of Italy, formerly also called the  
Free Church of Italy. Down to 1849 the  
Waldensians were not permitted to engage in  
any missionary enterprises, but were strictly  
confined to their historic valleys. During the  
Reformation period they had formed a union  
with the Calvinistic Church. Through the de-  
cree of 17th of February, 1848, the kingdom  
of Sardinia proclaimed religious liberty, and  
from that day dates the present development  
of the Waldensian churches. In 1880 there  
were 12,000 Evangelical Christians in these  
valleys, and their day-schools had an attend-  
ance of 5,000 scholars. In addition they con-  
trolled three hospitals, a theological seminary,  
and an orphan's home.

## Supplement to the Code of 1892.

A supplement to the Code of 1892 is now in  
press by the Harmon Pub. Co. of this city.  
This work is being prepared by J. A. P.  
Campbell, Jr., and has been carefully com-  
piled. It will give a reference to the deci-  
sions of the Supreme Court construing every  
section upon which the Court has passed, and  
embracing the publication in full of every  
section which has been amended.

Also all laws of a general nature which have  
been enacted by the Legislature since the  
adoption of the Code including the session of  
1900. This book will be found to be a  
convenient and safe reference for the law-  
yer, an indispensable guide to the coun-  
ty officer and magistrate, and absolutely  
necessary to the banker, merchant and plan-  
ter. The Code having been amended by each  
session of the Legislature makes this supple-  
ment a necessity to the people of Mississippi.

The book will be ready for delivery on or  
before April 10th. All orders will be filled in  
the order in which they come. The price is  
\$2.50 per copy, postage prepaid.

Cash must accompany each order.

Checks on local banks not accepted unless  
exchange is included. Send orders to J. A.  
P. Campbell, Jr., or to the Harmon Pub. Co.,  
Jackson, Miss.

## Difficulties in Mission Work.

In Italy, the State sees her greatest enemy  
in Romanism, and the Vatican is secretly fo-  
menting distrust of the State. This continual  
conflict of Church and State has its natural  
result in indifference on the part of the peo-  
ple to all religious impressions. They are  
brought up to believe in the Catholic church.  
They are deeply impressed with its forms  
and ceremonies. When they become old  
enough to become citizens, they realize the  
irrepressible conflict between their devotion  
to the church and their duties to the State.  
They see the hostility of the priests to their  
national government. They recognize that  
patriotism is a stronger bond than merely for-  
mal religion. The result is indifference, or  
atheism. On giving up the old religion they  
are not drawn to Protestantism, for the simple  
forms of Protestant worship are alien to their  
national temperament. And the latter reli-  
gion, while fully tolerated, has never taken  
strong hold upon the higher classes of Ital-  
ian. Hence the missionaries have hard and  
stony ground to work upon.

## Muscular Christianity in Rome.

"To-day, Roman Protestant Christianity, in  
an effort to promote an edification which shall  
build up the whole man, has gratifyingly re-  
turned to the earlier and saner ideals. An  
"Associazione Christiana del la Gioventu," (a  
Young Men's Christian Association), was es-  
tablished in Rome in 1894. It now counts a  
membership of nearly two hundred. Strange  
to say, the majority belong, nominally, at  
least, to the church of Rome. They find in  
the Association what they have long been  
vainly searching for: they now have the  
means of cultivating not only mind and soul,  
but body as well. In this respect the work of  
the Associazione Christiana del la Gioventu is  
unique in Italy. As examples of its increas-  
ing prominence, we may mention that during  
the past two years, in the various swimming  
contests in the Tiber, the Association has  
always been ahead.

March 15,

1900.

## Sunday School.

### LESSON FOR MARCH 18, 1900.

BY W. F. YARBOROUGH.

JESUS AT MATTHEW'S HOUSE—Mark 2:13-22.  
(Read Matt. 9:9-17; Luke 5:27-39.)

GOLDEN TEXT—He said unto them, follow me.  
Luke 5:27.

The logical and chronological order of the  
events of this lesson do not seem to agree,  
but that fact in no wise detracts from the  
practical value of the lesson. Matthew's  
feast, with the discourse on fasting should  
very probably be referred to a period later  
than his call to discipleship. The logical  
connection, however, is very close, which,  
possibly accounts for the order followed by all  
three evangelists. There are no intervening  
events between the healing of the paralytic and  
Matthew's call.

### EXPLANATORY.

Went forth. From the house where the  
paralytic was healed Jesus went to the sea-  
side. It is possible that he desired rest where  
he might feel the soothing influences of sweet  
Galilee, but the surging multitude still  
thronged about him.

Levi. (Matthew.) Two names for the  
same person were quite common in Galilee.  
Matthew may have gotten the name by which  
he calls himself when he became a disciple  
of Jesus. He was a publican or tax-gatherer,  
a class of men peculiarly odious to the Jews,  
because of their relation to the hated Roman  
government and their oppression of the peo-  
ple. There were two classes of publicans, the  
collectors of income tax, land tax and poll  
tax, and the collectors of customs. The lat-  
ter, to which Matthew belonged, were espe-  
cially hated.

Receipt of custom. The place where the  
dues on goods were collected. One English  
version renders "custom house." The fact  
there was such a place in Capernaum indi-  
cates something of the town's commercial im-  
portance.

He arose and followed him. Unhesitatingly  
Matthew followed Jesus. He had probably  
heard words from Jesus before this which led  
him to believe that on casts like himself were  
welcome to the discipleship of this new  
teacher who was so unlike the teachers of his  
time. He gave up a lucrative position to be a  
follower of him who had not where to lay his  
head. It was a great risk from Matthew's  
standpoint, but, those who take risks for  
Christ, gain an hundredfold in this life and in  
the world to come, life everlasting.

Sat at meat in his house. Luke says that  
Matthew gave Jesus a great reception. It  
was in honor of his new Master, and many of  
his former friends and associates were invited.  
It was a magnificent display of hospitality and  
shows that, although Matthew gave up his  
business, he still retained something of his  
property and means. In leaving all things  
he simply left his occupation and business  
affairs in other hands.

They said unto his disciples. The scribes of  
the Pharisees are referred to by "they." Certainly they were not among the guests at  
the feast, for then they would have been

## THE BAPTIST.

guilty of eating with publicans and sinners,  
the very thing of which they accused Jesus.  
It is customary still in the East, for specta-  
tors to be present at feasts given to select  
guests. These scribes attempt to poison the  
minds of the disciples against Jesus by asking  
them a question, which, to the Jewish mind  
reflected on the character of Jesus. In some  
way he hears their complaints and vindicates  
himself by calling attention to his mission  
into the world. If the physician's mission is  
to heal the sick, surely he is not out of his  
place when with the sick. If Jesus' mission  
was to save the lost he was not out of his  
place when with the lost. Such is the force  
of his answer. He accepts their own classi-  
fication as to who sinners are, in order to an-  
swer them, but does not admit for once that  
his critics themselves are not sinners. In-  
deed in the injunction recorded by Matthew,  
"Go learn what this meaneth, I desire mercy  
and not sacrifice," he implies that they are  
great sinners, but he can do them no good  
unless they recognize their need. A man  
must know he is sick before he wants a physi-  
cian or a physician's remedy.

John's disciples and the Pharisees. Strange  
yoke-fellows! They had one religi us prac-  
tice in common, viz., fasting, and were united  
in their opposition to Jesus. John's disciples  
were not all spiritual, and, as we have seen,  
John 3:26-30, they were envious of the popu-  
larity of Jesus and the waning influence of  
their own master, the Baptist, a feeling which  
he himself by no means shared. The Phari-  
sees opposed him because Jesus taught and  
practiced many things contrary to their wor-  
ship and traditions. They fasted often, and,  
as John's disciples were fasting, it was very  
natural for the two classes to join hands  
against Jesus' disciples who paid no attention  
to fasting. Jesus thoroughly vindicates his  
disciples in the illustrations that follow.

Sons of the bridechamber. There were two  
friends of the bridegroom. John the Baptist  
had referred to Jesus as the bridegroom and  
himself as the bridegroom's friend. As long  
as the friends were with the bridegroom it was  
a time for rejoicing and there was no place  
for fasting since that act was indicative of  
sorrow. Jesus refers to his death as a time  
when the bridegroom shall be taken away  
from his friends, at which time they shall  
fast. Jesus means to say that forms and cer-  
emonies without the corresponding spirit are  
useless and meaningless.

New cloth on an old garment. It is not so  
much the idea of new cloth as "unfulfilled"  
cloth that Mark has in his mind. In prepar-  
ing cloth for use, the shrinking is an impor-  
tant feature, and if a patch is put on before it  
is properly shrunken, then, when the garment  
becomes wet, the new patch will shrink and  
rend the old garment which cannot stand the  
strain of the new. Jesus means to say that  
the old garment of Judaism cannot be patched  
with the new cloth of Christianity.

New wine in old wine skins. The skins of  
goats were taken off whole and prepared in  
such a way that they made suitable vessels  
for holding and carrying liquids. After long  
use they became old and brittle and easily  
broken. To put new wine into these old  
skins was to run the risk of breaking them by

the fermentation of the wine, in which case  
the wine and the skins would both be lost.  
The old forms of Judaism will not hold the  
new wine of Christianity.

### TOPICAL.

1. The call to discipleship. "Follow me"  
is still the invitation that Jesus is giving to  
men here, there and everywhere. If they  
have the disciple's heart they are willing to  
leave all and follow Jesus. Obedience to the  
call often means pecuniary loss, as it did to  
Matthew, but the Master's reward will repay  
a thousandfold. Following Jesus means  
cross-bearing, but the cross is lighter than  
one link of the chain with which Satan binds  
the sinner.

2. The sinner's friend. How glad we should  
be that Jesus acknowledged the charge of  
being the sinner's friend. We, his co-  
workers, should place ourselves with him, as  
gladly receiving sinners. We cannot hope  
to reach the unchurched and the unsaved un-  
less we lead them to believe that we are their  
friends. Preaching to fastidious congrega-  
tions on Sunday may have its place, but  
Jesus did not depend on the synagogue ser-  
vices to reach the publicans and sinners. He  
went out among the lost and gladly received  
all who would hear him.

3. Outward form and inward reality.  
Judaism was a religion of external form;  
Christianity is a religion of spiritual power.  
External form may have its place in Chris-  
tianity, but it should be the natural manifes-  
tation of spiritual life. If the occasion calls  
for fasting then let the Christian fast, but to  
have set times, regardless of spiritual condi-  
tions, finds no place in the teachings of Christ  
here. How can we reconcile such teaching  
with the practice of passing from the gaiety  
and revelry of the card table and the ball-  
room into the observance of the Lenten sea-  
son, during which the observers too often im-  
patiently wait to enter the gayer festivities  
immediately following?

4. The old and the new in religion. By  
the parables of the old and the new cloth and  
the old and the new wine, Jesus taught that  
the new spirit of Christianity would not  
fit into the forms of Judaism. Strange,  
in the face of this teaching, that so many  
people still cling to priests and sacrifices and  
sacred seasons, all of which, served their day  
under Judaism and gave way to a more spir-  
itual worship under Christ. Too much that  
goes in the name of Christianity is but a re-  
hash of Judaism.

### The 20th Century Committee.

I hereby tender my resignation as Chair-  
man of the Committee on 20th Century appointed  
by the Mississippi Baptist State Convention.  
I have asked Dr. Venable to appoint another  
in my stead. I hope no one will cavil over  
the irregularity of appointing a chairman  
after the adjournment of the Convention.

The recent fire at Blue Mountain which de-  
stroyed our largest boarding house, and the  
building of another before the opening of next  
session, make it impossible for me to give the  
Committee the attention it deserves. The en-  
terprise is a great one. I hope it will have  
great success in our State. As soon as the  
chairman is named, I will send him the data  
I have. May God bless the movement.

W. E. BERRY.

Blue Mountain, Miss., March 8, 1900.



## The Home.

## The Mother's Hour.

Little figures robed in white,  
Mellow glow of candle light.

Little hands upraised in prayer,  
Roses sweet and fair.

All the work and play and fun  
For the happy day are done.

All the little faults confessed,  
All the troubles set at rest.

Childhood sweet as dawn and flowers  
Drifts through the many changeable hours.

But one hour, the mother's own,  
Must belong to her alone.

When she sees each sunny head  
Safe and cozy in the bed.

When the world may do its worst,  
God and she have had their rest.

And her hair is folded back  
In the tender Shepherd's care.

Angels bend above the room,  
Where the little darlings sleep.

In their lovely innocence,  
Warding every evil hence.

From the little ones who dwell  
Where the mother guards them well.

God and she about their state,  
They are safe on every side.

Kneeling for them at the throne,  
They are hers and God's alone.

And each child a tender flower,  
Blossoms in the mother's hour.

—Margaret E. Angster.

## Curiosities of Our Calendar.

There are some curious facts about our calendar. No century can begin on Wednesday, Friday or Sunday. The same calendars can be used every twenty years. October always begins on the same day of the week as January, April as July, September as December, February, March and November begin on the same day. May, June and August always begin on different days from each other and every other month in the year. The first and last days of the year are always the same. These rules do not apply to leap year, when comparison is made between days before and after February 29. —Saturday Evening Post.

## The Oldest Newspaper.

The statement has lately appeared in many papers that the *Kin Pan* of Peking is the oldest newspaper in existence, but it now transpires that there is one of even more antique origin. The *Tsing Pao*, or *Peking News*, was first published more than five hundred years before the Norman conquest, and has appeared continuously for nearly thirteen hundred years.

The *Tsing Pao* has the appearance of a yellow backed magazine of twenty-four octavo pages, each page containing seven columns, and each column consisting of seven characters. Two editions are published—an edition de luxe for the court and the upper classes in China, at a cost of twenty four cents per month; and an edition, inferior in paper and printing, which costs sixteen cents a month.

The *Tsing Pao* is the Court Gazette of China, and chronicles the health and movements of the Emperor, the life at the Court and reports of Ministers. — *Word and Way*.

## The Lack of the Age.

The great lack of the age is want of thoroughness. How seldom you find a young man or woman who is willing to prepare for his life-work. A little education is all they want, a little smattering of books, and then they are ready for business.

Not long ago, a professor in one of our universities had a letter from a young woman in the West, asking him if he did not think she could teach elocution, if she could come to the university and take twelve lessons.

But, as Pope says,—

A little learning is a dangerous thing;  
Drink deep, or taste not the Pierian Spring;  
There shallow draughts intoxicate the brain,  
And drinking largely sobers us again.

## A Superstition About Portraits.

My boy, at whose laziness I was already vexed, declared that such a thing as purchasing the clothing of a person who it was in actual use was absolutely impossible. To shame him, I ordered one of the sailors to make the purchase. He refused, and then it became obligatory upon me to perform the feat myself or lose my standing with my servants. In China one had better abandon his travels than lose his caste or "face," as they say, with his inferiors.

Therefore, I set out in a small boat on the Grand Canal, and followed the maiden to the home of her father. Before her wondering people, I smilingly, and yet very earnestly, bargained for half of her attire—all in pantomime. My signs were greatly assisted by the ostentatious display of a Mexican dollar.

At last the maiden nodded "Yes," and going indoors for a few minutes, returned with the garments neatly folded. Triumphantly I went back to the boat, and assembled my

men to witness my success, and to warn them that thereafter they must know that to Americans nothing is impossible.

Only a day later, Mr. We'don paid a dollar to a peasant woman to remain in her waterside garden while he sketched it. Her husband found her thus employed, and said to her: "You simpleton, would you sell your life for a dollar? If that man makes a sketch of your face your life becomes his to do with as he likes. At any day when he is gone, and is across one of the four seas, he may take up your picture and say, 'I wish this woman ill,' or 'I wish this woman to break her leg,' or 'I wish this woman to die a miserable death,' and whatever he wishes will that moment happen to you." "Hi! Yah!" she screamed, and flinging the dollar to the artist, scampered indoors. — *Post*.

## Helpful Economics.

Every new year we make new resolves, determine to banish old doubts, to give up small worries, etc. There is no doubt that physical work is much harder, more fatiguing when it is done under depressing mental conditions. If we try honestly to stop thinking we're trying thought, and to think truly noble ones, it opens the gate to restfulness and strength.

When a housewife has to spend much of her time in the kitchen it becomes a very important room in that household. In fact, the most important one, hence it should be made an abiding place worthy of the wife and mother, who is preparing food for her household and serving them, and it should not be at the cost of her health, for when health disappears happiness follows it. The kitchen sink is sometimes a hot bed of disease, it should be carefully flushed every day with a strong solution of borax water, it purifies and disinfects and leaves no unpleasant odor. The gas and impurities breathed from there are dangerous to the housewife. Every device that saves her any labor should be bought. Money is well spent in getting the new inventions or little helps, such as potato-cutters, apple parers, etc. As a rule, every room in the home is better furnished with conveniences than the one in which the busy housewife spends so great a portion of her time. There should be a comfortable chair to accommodate the worker at the kitchen table to allow her to sit in, and rest while performing the duties. There should be new, light cooking vessels, it's no economy to try to make the old ones do, when it is tiring your

back, and injuring you to lift heavy cooking vessels. It is true economy to study such things to secure for yourself the leisure so needed to be companionable to husband and children. — *S. H. in Word and Way*.

## The Study of Hymns.

For the culture of the devotional life, next to the scripture itself, no study is more profitable than the study of the Christian hymns. There we find the rich experiences of good men in all ages, treasured up in noble verse and hallowed by sacred memories. Quite apart from their use as set to music in the public service of worship, the best hymns deserve more attention than they get in these days. They used to be taught to children in the home, they used to be sung about the house, brightening the common tasks with a touch of heaven; they used to linger even in hearts long dead to other messages of grace, coming back in distant years like the echo of lost music, to bring comfort and prayer. It is only too evident why the songs of the day have no such hold upon the hearts of men and women—because they are "of the day," ephemeral, expressive of religious mood, and melodic fancies, fit only to be fads for a season and then be abandoned. But the old hymns—the hymns of Watts, the Wesleys, Neale, Bonar, Heber, Palmer, Faber and many others—are still ours if we will prove our right to them. Many a pastor might well guide his people in the study of this branch of Christian literature. If we were less indifferent to the words with which we worship God it would be less common to apply to any and every hymn the senseless rule "first two and the last stanzas," irrespective of meaning; as if a hymn were to be measured by the foot and cut off in lengths that will fit into the programme. We recommend the devotional study of hymns. Any hymn book will serve as material, but a little manual recently edited by Dr. Charles Cuthbert Hall, and published for the International Committee of Young Men's Christian Associations, New York, entitled "Bible Truth in Hymns," is excellently adapted for this purpose. In it many of the best English and American hymns are grouped according to the scriptural truth which they illustrate. The editor has given the hymns in full, not cutting off three or four stanzas in the middle, as hymn book editors are apt to do. Therefore, the reader had an opportunity—for the first time—to get the poet's real thought. Many a fresh impulse to devout living will come as one grows familiar with the myriad utterances of modern psalmody. — *The Standard*.

## Receipts of Convention Board for January and February.

## FOREIGN MISSIONS.

Antioch	\$ 10 85
Natchez	4 38
Meridian First Church	52 49
Liberty	4 50
Galilee	5 00
Perkinston W. M. S.	49
Sharon	10 00
B. S. Watts	5 00
Walnut Grove	14 00
State Line	23 40
Bear Creek	5 00
French Camp	5 70
New Zion	4 20
Chester	3 10
Beulah	4 00
Canton	44 05
Miss S. R. Hester	1 00
Providence	11 00
Forest	7 00
J. A. Roger	1 00
Gloster First Church	30 00
Gloster B. Y. P. U.	10 00
Gloster W. M. S.	13 10
Standing Pine	4 25
New Prospect	4 20
Hazlehurst W. M. S.	13 00
Damascus W. M. S.	3 15
Goodman	14 50
Bowling Green W. M. S.	6 05
Jerusalem	3 50
New Hope	8 50
Greenville	72 10
Columbus	21 00
One who loves the Lord	25 00
Everett	2 45
Brookville W. M. S.	8 45
Macedonia	5 00
Fannin W. M. S.	4 65
Little Bahila	7 15
Clear Creek	1 28
A. A. Lonax	4 50
Friendship	8 25
Chickasaw Assn	46 82
Mt. Paran W. M. S.	1 50
Tuscola	2 25
Brookhaven S. S.	81
Spring Hill	4 35
Pontotoc	54 00
Bethel	8 00
Durant W. M. S.	5 00
Bethlehem	1 75
Monticello	7 50
Harrison	5 00
W. S. Ford	2 20
Damascus	7 10
Mrs. Fortenberry	2 50
Mt. Zion	13 95
Brandon	8 20
Mt. Pisgah	7 60
New Hope	13 20
Jackson W. M. S.	12 00
Palestine	32 93
Flora W. M. S.	80
B. S. Watts	5 00
Good Hope	10 00
Jno. Ellis	1 00
Miss S. R. Hester	1 00
Yokanookany W. M. S.	80
Bowling Green	3 30
Magnolia W. M. S.	5 00

## HOME MISSIONS.

Clinton W. M. S.	4 15
Greenwood	42 50
One who loves the Lord	25 00
Columbus	10 40
Blue Mountain	104 00
A-hland	4 00
Hickory Flat	3 50
Academy	2 50
Oak Hill	5 00
Chickasaw Assn	7 80
Harrisville	4 00
Good Hope	4 35
Monticello	7 50
Union	12 00
Mrs. Fortenberry	2 50
Forest	5 25
W. Cent Committee	1 00
Palestine	9 12

## STATE MISSIONS.

Natchez	\$ 15 00
Poplarville	15 00
Utica	8 00
L. E. Hall	30
Greenville	85
Poplar Springs	4 75
S. F. Tully	5 00
Batts S. W.	5 00
Como	5 00
Books	77 10
Emory	4 50
J. E. Barnett's field	15 00
Miss S. R. Hester	1 00
E. H. Garner's field	26 00
Air Mount	5 00
Standing Pine	75
One who loves the Lord	25 00
Columbus	10 00
French Camp	6 00
M. V. Noffsinger	3 15
Gloster Baptist church	14 80
Oak Hill	5 00
Harrisville	4 00
Good Hope	12 00
Pickens	30 20
Home Board, S. B. C.	375 00
Harrison	5 00
John Collier	50
Mrs. Fortenberry	2 50
Arcola	74 45
Flora	11 00
Palestine	8 63
GENERAL MISSIONS.	
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Steens Creek	15 50
Biloxi W. M. S.	3 00
Prospect	5 65
New Salem	95
Bogue Chitto	3 80
Mt. Olive	3 00
W. Central Committee	8 15
Wm. Bell	6 00
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T. C. Schilling	5 00
T. W. Keating	5 00
S. G. Cooper	10 00
Batesville	20 25
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A. V. Rowe	5 00
Bethel	1 00
W. W. Mitchell	50
Pickens	10 00
Litotoba	3 00
Brandon	6 05



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Pulaski	3 10
Springfield	5 35
Ellisville	25 00
Sandersville	6 00
Columbus	20 00
Clarksdale	2 00
Winona	14 35
Mac donia	1 30
Kosciusko	14 00
Two little girls	10
Eastbuchie	5 25
One who loves the Lord	12 50
Pascagoula S. S.	2 85
French Camp	5 35
Summit	6 50
Bowlin	3 15
Mt. Manna	2 30
Harrisville	4 00
Samaria	1 10
Samaria, W. M. S.	1 45
Long Creek	6 28
Mrs. Fortenberry	751
Palestine	8 00
Mt. Olive	2 75
Mrs. Campbell	2 00
Jackson	8 45

## MINISTERIAL EDUCATION.

Greenville	9 80
Coila	2 20
Ellisville	15 00
Sandersville	5 00
Mt. Zion, W. M. S.	1 00
Miss S. R. Hester	1 00
Central Cold Water	20 75
" " W. M. S.	5 00
J. A. Rogers	10 00
Macedonia	4 95
Homewood	2 20
Pickens	5 00
Winona	33 45
Mrs. Fortenberry	5 00
Palestine	11 62
Cash	2 00
Oak Dale	5 30
New Hope	11 00

## MISSISSIPPI COLLEGE.

Mt. Zion, W. M. S.	1 00
Mrs. Fortenberry	3 00



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Finest of Human Hair for about one-third ordinary price. SPECIAL OFFER THIS WEEK. Weight Length Price 2 ounces 20 inches \$9.00 2 ounces 22 inches 10.00 2 ounces 24 inches 11.00 2 ounces 26 inches 12.00 2 ounces 28 inches 13.00 2 ounces 30 inches 14.00 2 ounces 32 inches 15.00 2 ounces 34 inches 16.00 2 ounces 36 inches 17.00 2 ounces 38 inches 18.00 2 ounces 40 inches 19.00 2 ounces 42 inches 20.00 2 ounces 44 inches 21.00 2 ounces 46 inches 22.00 2 ounces 48 inches 23.00 2 ounces 50 inches 24.00 2 ounces 52 inches 25.00 2 ounces 54 inches 26.00 2 ounces 56 inches 27.00 2 ounces 58 inches 28.00 2 ounces 60 inches 29.00 2 ounces 62 inches 30.00 2 ounces 64 inches 31.00 2 ounces 66 inches 32.00 2 ounces 68 inches 33.00 2 ounces 70 inches 34.00 2 ounces 72 inches 35.00 2 ounces 74 inches 36.00 2 ounces 76 inches 37.00 2 ounces 78 inches 38.00 2 ounces 80 inches 39.00 2 ounces 82 inches 40.00 2 ounces 84 inches 41.00 2 ounces 86 inches 42.00 2 ounces 88 inches 43.00 2 ounces 90 inches 44.00 2 ounces 92 inches 45.00 2 ounces 94 inches 46.00 2 ounces 96 inches 47.00 2 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ounces 398 inches 198.00 2 ounces 400 inches 199.00 2 ounces 402 inches 200.00 2 ounces 404 inches 201.00 2 ounces 406 inches 202.00 2 ounces 408 inches 203.00 2 ounces 410 inches 204.00 2 ounces 412 inches 205.00 2 ounces 414 inches 206.00 2 ounces 416 inches 207.00 2 ounces 418 inches 208.00 2 ounces 420 inches 209.00 2 ounces 422 inches 210.00 2 ounces 424 inches 211.00 2 ounces 426 inches 212.00 2 ounces 428 inches 213.00 2 ounces 430 inches 214.00 2 ounces 432 inches 215.00 2 ounces 434 inches 216.00 2 ounces 436 inches 217.00 2 ounces 438 inches 218.00 2 ounces 440 inches 219.0



## Ministers and Churches.

### FROM LOUISIANA.

THE BAPTIST makes its weekly visits to my home. I read some fine articles in it, and some of them are from brethren I know; viz: Brethren W. P. Price, C. B. Butler, R. M. Merrell, J. B. Kearcy and others.

I have charge of three churches in Louisiana and one in Mississippi. The one in Mississippi is Crystal Springs, in the southwest corner of Marion County. There is prospect there for a fine church.

I would like to see a representative of THE BAPTIST down here some time in the future, for but few take it at present.

C. T. COCKE.

Wagner, La.

### FIFTH SUNDAY MEETING OF CHICK-ASAWHAY ASSOCIATION.

In April will be held with the church at De Soto, Miss. Subject, prayer meeting and how to conduct them. Regeneration Bible Study, Preparation and Delivery of S. R. M. Duty of Church to Pastors, Missions and Sunday Schools. Dr. Venable will preach Friday night before the 5th Sunday at De Soto. W. J. PATTON.

### TEXAS NEWS.

Recently pastor Luther A. Little closed a good meeting in the First church at Fort Worth. He was assisted by his Mississippi College friend and neighbor pastor J. W. Gillon of Sherman.

Brother Gillon is now in the midst of a glorious meeting in his own church. J. J. Porter of Kentucky is assisting him.

Sid Williams is forming the forts of sin and Satan in White-wright and the Lord is giving him great victories. Pastor R. F. Jenkins reports 35 conversions and 25 accessions in six days.

The corner-stone of the \$12,000 church at Farmersville is to be laid next week. Sid Williams raised the money for it at his last meeting there.

E. E. KING, D. D.

### LUMBERTON.

On the 27th ult. a meeting of days which was continued until the 4th instant; on the second day of the meeting Rev. L. E. Hall came and preached twice a day until it closed. Although the weather was bad, the congregations were good considering the surroundings. Bro. Hall preached

with his usual nervous vigor, and practical plainness of speech. The result was that six were received for baptism and three by letter; several promised to get letters and join soon hereafter. Bro. Hall preached a series of doctrinal sermons which were very helpful to the church, which six years ago was so weak in numbers, that in order to receive a member help was had from other churches to make the motion and second. Now they have a beautiful house of worship fully paid for, and contemplate much enlargement in spiritual work for Christ.

The pastor's heart was made glad, and his spirit strengthened to work more and more earnestly in the cause of our Savior and Redeemer.

PASTOR.

### FROM THE DELTA.

I am just home from an extended trip into the east Delta. I send you \$2.00 for THE BAPTIST. Please send it to Mrs. C. R. Meek, Belzona, Miss., for one year. We are trying to move things in the Delta. The church building at Belen has been finished, (so I learn). The Baptist church in Gunnison is ready for use but the pews have not yet been put in. The Baptists at Belzona have just finished a neat and comfortable house of worship. The building committee at Drew have let their contract for a new house. On my trip I raised \$74.45 for State Missions from the Arcola church, and something over \$900 in subscriptions to be paid monthly on pastor's salary.

Put a little note in your paper asking the brethren to help us to build for the Lord in Clarksdale.

That is the point in the Delta for Baptist to center their strength.

Your Brother,

R. A. COHRON.

WALLERVILLE.

We had very enjoyable services at Wallerville March 3rd and 4th, collecting \$24.50 for painting the church, \$3.00 for song books, and \$20.00 for Foreign Missions; making a total of \$47.50. The Lord was with us. Several presented themselves as objects of special prayer after the sermon on Lord's day. During the service many eyes were bedimmed with tears. Some tears of Christian joy, some of bitter repentance on account of sin. Many of the brethren and sisters spoke encouragingly to their pastor telling of their appreciation of his sermons. This was kindly appreciated and made us feel pro-

foundly grateful to our Master for making us a blessing to some one. Some say, "Don't tell a preacher he preaches good sermons, it will give him the big head." But its like an old brother said to me once after we had preached. He said: "Well, brother Beasley, you preached a good sermon and it did my soul good. If you are a Christian it won't give you the big head to tell you this, and if not it makes no difference if you do take it." Brethren, encourage your pastor. Fraternally,

T. A. J. BEASLEY.

### PASTORS AND MEMBERS.

Dear Brethren: Please suffer a word of persuasion. Our State convention obligated itself to pay a debt of \$12,000.00 on the Jackson church, provided this said church would go ahead, finish and turnish the building. They have done so. We have paid \$7,000 of the debt, and hence only \$5,000 remains. Bro. Rowe, our faithful secretary, recently made an earnest appeal for the money to pay the rest. Let us do it, brethren. All of us have our debts at home, of course. The man who will do nothing at home, will do nothing abroad. Do you say they should not have built so expensive a house? May be so, but it is already built, and nearly paid for. To pull it down and build a cheaper one would cost far more than to finish paying for this one. Why not go on then? Do you say you did not vote this obligation on the Convention? Well, but the Convention did, without a dissenting voice, too. You and I are members of the Convention, and our honor is involved in the honor of the Convention, and we propose as honorable men to bear our part of the burdens of the Convention. Then we have an interest in the building heide denominational pride—we have our mission rooms there, in which our Convention Board meets. Come on then, brethren, let us finish up this obligation. Mississippi Baptists have always been good for their contracts. If you have not already appointed a committee to see after it, do so at once.

Yours fraternally,

M. V. NOFFSINGER.

BELEN.

Possibly your readers would like to hear something about our work in the extreme northern part of the Delta. We are just completing a handsome new house of worship at Belen, the county site of Quitman county. When complete it will be the best house of worship, of any denomination, between

Clarksdale and Memphis. This church was planted by the assistance of the State Board.

Two years ago, though they had no house of worship, they resolved to relieve the board and support the cause of Christ in their town themselves.

Since that time they have carried on the work at home and contributed to the different interests fostered by the denomination.

They will soon have their house complete throughout, furnishing and all, and pay for it themselves. This is the only Baptist church in the entire county. This county is in one of the most fertile parts of the Delta, and its possibilities are unbounded. Are not the Baptists of the State making a mistake by not entering this important field?

Two years ago, by the direction of the State Board, we began our work at Tunica. There was not a Baptist in the town. Two years of mingled success and failure, encouragement and discouragement, joy and sadness have marked the different periods of our progress until last week, when all the clouds were swept away by the sound of the saw and the hammer, as we began our new house of worship. Surely God is good to Israel, as he lets his work prosper in our hands.

When the house in Tunica is completed, in beauty and comfort, will be second to none in this entire section. The church in Tunica is not only the only Baptist organization in the county, but it is the only Baptist church in the entire Delta north of a line running east and west crossing the Y. & M. V. R. at Lula. The Baptists are neglecting their very best interests by not occupying this part of our Master's vineyard, when the possibilities are so great.

Now, a few words in regard to our work at Lula.

The board had assisted the brethren at this place until two years ago, when they decided to try to support the Master's cause without further help.

We have no house of worship yet, but hope that the Lord will open some way by which we will be able to build soon. This houseless church makes its regular contribution to the causes fostered by the Convention. They are a noble band of Christians, ever mindful of their pastor. They don't only pay the salary on time, but always pay more than they promise, and add to this some handsome presents, and occasionally a sound pounding.

Let us all pray the Lord of the harvest to send more laborers in this ripening field.

Fraternally,

J. E. BARNETT.

Lula, Miss., March 6, 1900.

## Deaths.

### Mrs. M. J. Izard.

Mrs. M. J. Izard (nee King) was born October 8, 1860, and died at her home in Copiah county, Miss., December 21, 1899. In 1878 she was baptized into the fellowship of the Sardis Baptist church. She afterwards moved her membership to the Strong Hope church, of which she remained a member until the time of her death. She leaves a husband and five children to mourn her death. As a wife and mother she was affectionate and true, and she was esteemed a devout Christian by those who knew her best. In the Strong Hope burying ground her body awaits the second coming of our Lord.

J. E. T.

### Theo Martin Patterson.

Inasmuch as it has pleased God to take from the Baptist Sunday-school our little scholar, Theo Martin Patterson, who died January 30, 1900, therefore be it

Resolved, That we bow in humble submission to the will of God whose ways, though mysterious and past our understanding, are for our good.

2. That we hereby give expression to the love and interest which we had for this happy-hearted friend of ours.

3. That we tender our heartfelt sympathies to his bereaved parents and other loved ones.

4. That these resolutions be recorded in the several papers, and that a copy be sent to his parents and another to one of our church papers for publication.

DR. J. W. GILBERT,

MRS. DILWORTH,

MRS. M. W. STANLEY,

Committee.

Corinth, Miss., March 4, 1900.

### D. H. Green.

Bro. Dan H. Green was born in the vicinity of Brushy Fork Church, Sept. 4, 1869. Six years later his father and family moved into our midst, since which time he has lived on a part of the old homestead, till death called him to that home above on December 6, 1899.

He joined New Zion church in the summer of 1879, so that just twenty years he was a member with us, and during that time we had none who gave greater evidence of a true Christian character than he. His was a quiet and undemonstrative faith—a faith that led him to say only a little while before his last illness: "I know in whom I have trusted, and the thought of death gives me no fear."

He was married to Miss Emma Lewis, of White Oak Church, Nov. 13, 1884, and was a model husband and father, being ever kind, loving and indulgent. His wife and three children were left to mourn his loss. But on December 23, Culer, the youngest child and only boy, also passed out of this world of sin and sorrow, so that none but the wife and two daughters are left. To them we offer our sympathy, and with them we mourn.

"For the touch of a vanished hand and the sound of a voice that is still."

And yet we humbly bow to the will of God and commend the bereaved ones

to "Him who doeth all things well."

Respectfully submitted,

J. A. GONIA,

A. D. PHIVRY,

I. F. SCOTT.

### Dr. Penn Catlett.

He was the son of Mr. and Mrs. Robt. Catlett, of Madison county, Miss., where he was born and raised. Was of a large and interesting family. He was just twenty-nine years of age. So strong, full of hope for the future, was a member of the Baptist church since childhood. He was a staunch prohibitionist, another evidence of his pureness of heart and his earnest desire to benefit his fellow man. He was truthful and honest to the letter, and had the confidence, respect and love of all who knew him. He was in Flora practicing his chosen profession, dentistry, had spent two years in Vanderbilt University, and expected to go to Denver on the first of November to take a higher branch and to benefit his health. "Surely, in the midst of life we are in death." Before we knew it, we had had several cases of that dreadful disease, yellow fever. He had been exposed, and was too true and brave to go to his home, so staid and went on many missions of mercy, was not allowed to go in and nurse, but did all in his power to help the suffering families in their homes of desolation. He was cheerful and hopeful until the last, that he would escape, but fell a victim the 2nd of November 1899, and in just one week we laid him to rest in the Flora cemetery. He was so patient and uncomplaining.

I never saw a more appreciative person, always thanking you for everything you did for him. He was sick in the home of Judge Crisler, and was treated as a son and brother. His family was not permitted to come to him, which was very trying to them all, for their devotion to each other was beautiful. Everything that could be done to relieve and cheer him was done. All honor is due Dr. Crisler, Professor Sharp and Mrs. J. T. Lipscomb for their untiring efforts and devotion. He was given a Christian burial, and friends shed sympathizing tears, and many were the beautiful flowers placed on his grave. To the father, mother, brothers and sisters who are so sad and lonely without him, I will refer them to these beautiful lines, and perhaps they may gain just a little comfort from them.

"We shall sleep, but not forever,  
There will be a glorious dawn!  
We shall meet to part, no, never,  
On the resurrection morn!"

MARY G. CAMMACK.

### Resolutions.

Resolutions adopted upon the close of the pastoral relations between the First Baptist church of Columbus, Miss., and the Rev. E. Pendleton Jones, February 1, 1900.

Whereas, Our pastor, Rev. E. Pendleton Jones, has tendered his resignation to take effect February 1, 1900, be it resolved by the First Baptist church in session assembled,

1. That we regret our beloved pastor has seen fit to sever our connection of three years as church and pastor.

2. That as a church we bear testimony to his able and fearless expounding of the word of God, that his minis-

try presented the gospel in all its purity and loftiness, that his efforts tended to place Christianity on the highest plane of Christian life and effort.

3. That as a church we pray that God's choicest blessings may follow our late pastor and brother wherever his future life may be cast. That our best wishes accompany him and his family to any new field of labor.

## Married.

On February 21, 1900, at the home of the bride's father, Mr. J. N. Britt, Bluff, Miss., Mr. P. C. Medford, of Ripley, to Miss Bitha Britt. Rev. W. E. Berry officiating.

On March 7th, by the same party, Mr. E. H. McGehee, of Lula, Miss., was married to Miss Lizzie Rainey at the residence of her mother in Blue Mountain, Miss. May great happiness be the lot of the newly married.

### POPLAR SPRINGS.

Saturday before the first Lord's day we preached the funeral of Bro. Bud Haldrich's wife and babe, both having died at the same time. The family are members of our Cherry Creek congregation. Sister Haldrich was a splendid lady and the burial was very sad, solemn and impressive.

### A Word to the Brethren.

Since I have no regular pastoral work, I shall hold myself in readiness as best I can, to assist my brethren in meetings during the year, and would be glad to have a full work in that line. I expect to keep a good supply of religious tracts to distribute, and possibly a few books. Address me at Miridridian, Miss.

Respectfully,

A. J. ROGERS.

### A TEXAS WONDER.

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One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

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"Do not anticipate trouble, or worry about what may never happen. Keep in the sunlight."



## Woman's Work

To the Baptist Women of the Fair River Association.

DEAR SISTERS:

Recently I have written many of you, asking that you organize or reorganize a W. M. Society in your church.

Thanks to you who have so nobly complied. God's name has been glorified. Just let me say to the pastors, whose churches have no W. M. S., you can greatly strengthen your churches by helping the women to organize a W. M. S. Encouragement from your pastor works wonders.

Let us have a working society in each church in Fair River Association. Write Mrs. Wood for me, for By-Laws and Constitution. We are more than anxious to help strengthen the work. Please send me the address of each president and Secretary. Let all send in reports promptly. It will greatly encourage or Central Committee.

Dear Sisters, will you not for Christ's sake, put in some zeal. Oh! the many living in darkness, in home and foreign fields who are knocking at our very doors for help.

Then, too, we can greatly encourage our pastors. Do you ever think of the burden of the pastor or carried? Some of the fine will go astray, and I never knew a pastor over burdened with the world's goods. I know of one Society who made it a part of their work to send their pastor to the State Baptist Convention. For returned inspired with new zeal and anxious to serve more faithfully. Now, what church among us will send pastor to Convention at Hot Springs? A few may not need help. No doubt, however, many are anxious to go who don't the means.

Such letters as Mrs. L. M. Hobbs and Mrs. Mary Riser's are helpful to us all. Sisters, let us hear from more of you. Tell us your plans of work.

May we all be united in Christian love and grace, joining up united prayers for special blessings upon our Women's Work in Mississippi.

Your sister in the work,  
MRS. LULA G. BELL,  
Vice-President W. W.  
Fair River Association.

## Biloxi Ladies' Aid Society

Since the organization of our Society in January 1909, there has been a constant growth in members, gifts and interest present

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membership being about 30, with an average attendance of eleven.

The weeks of prayer and self-denial, both last year and this, were observed, and we feel sure, proved very beneficial to our spiritual development; was also a means through which seven dollars and seventy cents (\$7.70) were raised for missions. Although our contributions to missions have been comparatively small, we feel sure no one will attribute it to lack of interest or love for the work, when it is borne in mind, we are striving with all our might to get a new church house, nearer the business portion of town, for which the lot has been secured, on which our Society has paid two hundred and fifty dollars (\$250.00).

Viewing the past year with

hearts filled with gratitude for past blessings, we are moving forward in the strength of our Lord, doubting nothing, but believing we shall reap a rich harvest for the Master the coming year.

Our expenditures for past year are as follows: General missions, \$11.95; Cuban missions, \$3.25; box sent to missions, value \$5.00; paid on church, \$250.00; balance on hand, \$3.75. Total \$273.95.

Mrs. M. A. Post, Sec.

## A Missionary Picnic.

The essence of a picnic is that everybody brings something. Get up a missionary meeting on that plan, have it understood that each person in the society is to bring some item of missionary interest. The leader will place before the

Society a map of the world, and will point to each mission field as he calls for the items from that field that may have been brought. After each field, call for brief prayers for the work there, especially remembering the needs of the persons that may have been mentioned in the items contributed. The missionary committee should have a few items ready to give out to the careless, but if the plan is thoroughly announced for several weeks before hand, these items will hardly be drawn upon.

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## Temperance.

"Temperance is, indeed, a bridle of gold; and he who uses it rightly is more like a god than a man"—Burton.

If we are known by the company we keep, we are known even more certainly by the books we read. Are we making companions of ill-written, sensational, insane, or vicious books? Then there must be something in us that responds to their evil or folly, and it is time for the examination, if we desire to make noble men and women out of ourselves.

"Temperance and labor are the two best physicians of man; labor sharpens the appetite and temperance prevents him from indulging to excess."—Rousseau.

## Henry W. Grady's Advice.

The following letter from the lamented Henry Grady to his young friend Clark Howell, on his birthday, will not be out of place. The prohibition sentiments of Mr. Grady, and his great prominence, gives it great force.

"My son will be just about your age when you are mine, and I have got to looking at you as a sort of prefiguring what my son may be, and rejoicing in your success. Let me write you what I would be willing to give you to write to him.

"Never gamble. Of all the vices that enthrall men; this is worst, strongest and most insidious. Outside of the mortality of it, its the poorest fun. No man is safe who pays at all. I never knew a man, a gentleman and a man of business, who did not regret the time and money wasted in it. A man who plays poker is unfit for every business on earth.

"Never drink. I love liquor and the fellowship involved in drinking. My safety has been that I never drink at all. If I had to attribute my success to any one thing it would be the fact that I am a teetotaler. As sure as you are born, it is the pleasantest, easiest and the safest way.

"Marry early. There is nothing that steadies a young fellow like marrying a good girl and raising a family. By marrying early your children grow up when they are a pleasure to you. You feel the responsibility of life, the sweetness of life, and you avoid bad habits.

"If you never drink, never gamble and marry early, there is

no limit to the useful and distinguished life you may live. You may be the pride of your father's heart and the joy of your mother's.

"I don't know that there is any happiness on earth worth having outside of the happiness of knowing that you have tried to do good. You try to build up. There are always plenty of others who will do the tearing down that is necessary. You try to live in the sunshine. Men who stay in the shade always get mildewed."—Yazoo Sentinel.

## Petition for Retail Liquor License.

To the Honorable Board of Supervisors of Clarke County, Mississippi:

Your petitioners recommend—

and under the firm name of ——— & Co., as persons of good reputation, sober and suitable characters to receive a license to retail vinous liquors in the town of Pachuta in said county. The above was published in a newspaper about the time the N. O. & N. E. R. R. had paid to Maj. M. F. Berry because interested in defeating it and with my help in this end of the County when the Board of Supervisors met we had a huge petition with many names on ours that were on the whisky petition which counted on ours and off of the whisky petition, and it was defeated.

Looking over the names published I find many names that would consider it a gross insult to ask them to sign a whisky petition now. It shows what a change in sentiment in the last six or seven years.

The temperance reform has to be kept before the people. We cannot afford not to work for the destruction of the liquor traffic.

Complete prohibition of the sale of intoxicants as a beverage by statutory or constitutional amendment should be the ultimatum.

We should condemn the social glass and the jug traffic and the patronizing of "blind tigers." Every citizen should feel that it is part of his duty to the State to see that the laws in our statute books are enforced.

The liquor traffic is such an insidious foe of the church of Jesus Christ that it behooves us as Christians to be constantly on our guard against its approaches and to be ready to resist it by all honorable means.

W. H. P.

BELLS

Steel Alloy Church & School Bells. App-Send for Catalogue. The C. B. BELL CO., Baltimore, Md.

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But All for the Good of Suffering Humanity,  
for It Robs Them of Diseases.  
RHEUMATISM, NAY FEVER, ETC.

[TRADE MARK.]

By the never failing merit and efficacy of "5 DROPS," many diseases have been robbed of their terror, and the grave of many of its victims. Through the prompt and decisive action of "5 DROPS," thousands have been snatched from the jaws of death and restored to health, happiness and friendliness. Many a person has been told by the attending physician that they were beyond the reach of medical science. Yet today, they live and are a walking advertisement for this remedy, and are likely to reach a ripe old age. This may sound a little skeptical to some, yet it is true, most positively true. We make no exaggerated statements in behalf of this remedy; we hold out no false promises to the sick and afflicted. But we say to all of them, it does not matter how many doctors have treated you, how many remedies you have tried, how long you have suffered, if you have any of the following diseases, you can positively be cured by the use of "5 DROPS" for it never fails: RHEUMATISM, NEURALGIA, SCIATICA, BACKACHE, ASTHMA, HAY-FEVER, CATARRH, TOOTHACHE, NEUROUSNESS, SLEEPLESSNESS, NERVOUS and NEURALGIC HEADACHES, HEART WEAKNESS, EARACHE, CROUP, MALARIA, DROPSY, CREEPING NUMBNESS, BRONCHITIS, LA GRIPPE, and kindred diseases. So proof positive are we of the effectiveness and highly curative properties of "5 DROPS," backed up by the many thousands of testimonials received from grateful persons from every part of the country, that we are fully warranted in saying "5 DROPS" is daily curing more people than all the remedies on the market combined, and in cases of Rheumatism, it is curing more than all the doctors combined for they cannot cure chronic Rheumatism. "5 DROPS" can and does cure it, regardless of how severe, or how long standing. "5 DROPS" is not alone the best remedy on earth, but is also the cheapest, for a dollar bottle contains 800 doses. Price per bottle, \$1.00, prepaid by mail or express, or six bottles for \$5.00. Sample bottles, 25c., but for the next thirty (30) days will send sample bottle for 10c. 5 Drops is the name and the dose. Agents wanted. SWANSON RHEUMATIC CURE COMPANY, 160-164 E. Lake Street, Chicago, Ill.

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HILLMAN COLLEGE, Clinton, Miss., will run a Teachers' Training Department for Young Ladies for one, two or three months, in March, April and May. Write for particulars at once.

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## B. Y. P. U. Department.

BY W. P. PRICE.

Two more of our Unions received honorable mention in the news columns of *The Baptist Union* last week—was either of them yours? Thanks to our postal card exchange—we are helping to give the news to the world.

Don't forget the C. C. Examinations, which will take place during the month of April. The exams will appear in *The Baptist Union* of the 24th instant. We ought to begin our review to-day. Let's take the Bible Reader's examination, whether we take the oars or not. Talk it up in your Union—talk is cheap, so let us all talk; in this instance it will do good.

The Alabama State B. Y. P. U. meets at Union Springs, April 19-20. Can not some of our Western young people go over and look in upon them and see how they do?

The B. Y. P. U., auxiliary to the Southern Baptist Convention, meets at Hot Springs, on Thursday, at 10 o'clock, May the 10th. It will be a great meeting and of course, we will all try to be there.

The first Mississippi colored B. Y. P. U. meets at Kosciusko on the 22nd instant. The suggested program for the occasion lies before me; and, like our Canton program, covers a wide range of topics. With little exception, it is as good as any State program I have yet seen. I notice that several of the speakers have the "D. D." following their names; and, right worthily too, which reminds me: At the Deer Creek Association, last fall, our brother, Dr. Sproles, said that "There are more negro preachers who can beat white preachers preaching, than there are white preachers, who can beat negro preachers preaching"—I did not challenge the statement then, nor do I now. If any one else does let him attend the Kosciusko meeting and see for himself.

The Baptist Young People's Union of America will hold its 10th annual meeting in Cincinnati, in July. Thousands of people attend these meetings every year. It met last year in Richmond. The "key word" there, was "Discipleship;" the "key-word" this

year, is "Apostleship;" and right beautifully it grows out of the former—the "taught," the "sent." And this recalls to some of us one of the many things that Dr. Chivers said at Canton: Once Oliver Cromwell was being conducted through one of the great Cathedrals, when his attention was called to one of the twelve golden images, in so many niches in the wall. "What are these?" Sir Oliver asked. "The twelve apostles," the guide replied. "Why don't you melt them up and send them out?" the sturdy old leader of the "ironsides" replied—and the theology of the retort is as good as we need. We are all apostles, in the sense of having been "sent" unto a lost world to tell it to Jesus, who is mighty to save.

A great many of us would be greatly helped by attending the Cincinnati convention in July. The railroads offer one half fare for the round trip.

### THE DAILY BIBLE READINGS.

Monday, March 19—Deut. 20

Tuesday, March 20—Deut. 21.

Wednesday, March 21.—Deut.

22.

Thursday, March 22.—Deut. 23.

Friday, March 23.—Deut. 24.

Saturday, March 24.—Deut. 25.

Sunday, March 25.—The Story of Judson and the Mission to the Burmans. (The prayer-meeting topic.) It would be well to have a full discussion of this topic—There is none other like it. Don't forget to tell of "THE GREAT TRIO," the Mrs. Judsons; also how it was that M. Judson became a Baptist—possibly the most remarkable case of modern times.

(The Bible Readings appear in full in *The Baptist Union*, and used here by special permission.)

### WINONA'S UNION.

We had a good meeting last Friday evening. Our pastor's talk on the subject "Rejecting Christ," Mark 2:1-9 was helpful. Mrs. Price read an instructive paper. We had several short talks from members about the lessons taught in the parable. A \$13.50 collection was taken. We have many causes for which to be thankful in our work.

FANNIE ALLEN.

### Dr. H. H. Harrison

Practitioner in the city of Jackson. Office and Consulting Rooms over Harrington's Drug store, 338 West Capitol Street, near the Edwards and the Lawrence Hotels.

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### Gulf Coast Association.

This body will meet in Biloxi, on Thursday, May the 3rd, at 11 a. m.

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Ladies, for natural and thorough organic regulation, take Lemon Elixir.

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Prepared on by Dr. H. Mozley, Atlanta, Ga.

### At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED.

Door-keeper Ga. State Senate, State Capitol, Atlanta, Ga.

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is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

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